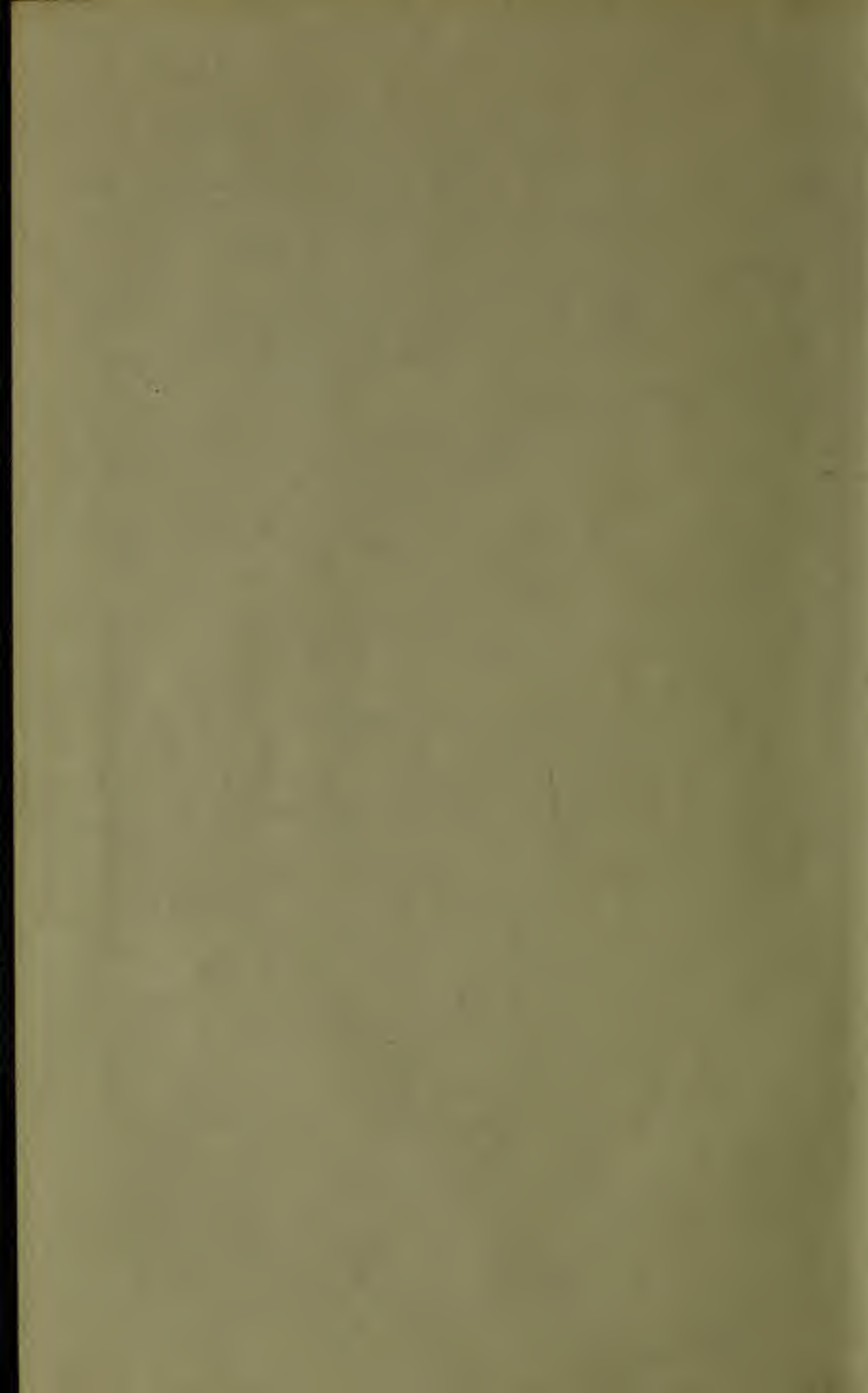


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# Jesuit Educational Quarterly

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June 1944 to March 1945

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# Jesuit Educational Quarterly

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OCTOBER 1944

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ALUMNI IN THE WAR

JESUIT COLLEGES IN SOUTH AMERICA

*Peter M. Dunne, S. J.*

JESUITS AND AMERICAN HISTORY

*Joseph R. Frese, S. J.*

CHICAGO COMES TO KANSAS

*Augustine Klaas, S. J.*

THE TEACHING OF HOPKINS

*Robert R. Boyle, S. J.*

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VOL. VII, No. 2

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(FOR PRIVATE CIRCULATION)

## Contributors

FATHER PETER M. DUNNE, who just completed a sabbatical year in South America, holds the doctorate in history from the University of California, and is author of *Pioneer Blackrobes on the West Coast* (1940). He is head of the history department, University of San Francisco.

FATHER JOSEPH R. FRESE, who was ordained at Woodstock in June, contributed an article of a more general nature on the subject of American history to the March 4th issue of *America*.

FATHER AUGUSTINE KLAAS is professor of theology at St. Mary's College, St. Marys, Kansas.

MR. ROBERT R. BOYLE is a third year theologian at St. Mary's, Kansas.

MR. ANTHONY D. BOTTI, a Woodstock theologian, put to the test, while teaching at Canisius High School, Buffalo, the principles he expounds in his interesting article.

The Mock Trial, which MR. WILLIAM E. BOYLE, of Woodstock describes in his article, has been one of the annual features at Brooklyn Preparatory School since he initiated it there in 1941.

MR. JOSEPH A. PERSICH, also a theologian at Woodstock, takes up a point raised in Father William C. Doyle's article, "The Teaching of High-School Mathematics," in the January 1944 QUARTERLY.

Book reviewers in this issue are FATHER EDWARD B. BUNN, president of Loyola College, Baltimore; FATHER JAMES F. WHELAN, head of the department of education, Loyola University, New Orleans; and FATHER LORENZO K. REED, principal, Canisius High School, Buffalo.

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October 1944

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The JESUIT EDUCATIONAL QUARTERLY, published in June, October, January, and March by the Jesuit Educational Association, represents the Jesuit secondary schools, colleges, seminaries, and universities of the United States, and those conducted by American Jesuits in foreign lands.

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\* Serving in the armed forces, chaplains corps.

ADDRESS COMMUNICATIONS TO THE EDITOR

45 EAST 78TH STREET  
NEW YORK 21, N. Y.

# Jesuit Colleges in South America

PETER M. DUNNE, S. J.

The Society operates thirty-one colleges in South America, exclusive of seminaries for the secular clergy and houses of studies for Ours. Eight of these and an inchoate university are in Brazil with its two provinces and a viceprovince. The Province of Colombia has seven colleges and a university, the *Universidad Javeriana*; the Province of Argentina has six, including two in Bolivia and one in Uruguay; the Viceprovince of Chile has four, including an inchoate institution in Chillán; the Viceprovince of Ecuador has three; Venezuela has two; Peru one. Each of these latter is a viceprovince.

The word college (*colegio*) as applied to Latin American institutions of learning differs from the use of the word in the United States. In Latin America a *colegio* may mean a school merely of elementary education, or a school only of secondary; but most frequently it means a combination of primary and secondary education. All of our colleges in South America, with one or two exceptions, are of this latter type. There will be usually six years of primary, and six of secondary. But in Argentina, for instance, there are only five years of secondary, while our college in Santa Fe, Argentina, omits the first three years of primary. Quito has only secondary. Generally, therefore, there are little boys of six or seven coming to our colleges to begin their primary education. In many places, as in Buenos Aires, Montevideo, and Lima, there is a kindergarten for tiny tots. A brother usually has charge of this group and in most places some brothers teach in the primary grades and sometimes in the secondary. The larger colleges in 1943 and 1944 ran to something over six hundred students including both sections. Two—San Ignacio in Caracas and San Calixto in LaPaz—reached the seven hundred mark. Often there is an apostolic school attached to the college, these students having their own study hall and dormitory. A night school for workingmen is not infrequent, and in Argentina and Chile a free school for the poor, *escuela gratuita*, is attached to the colleges, but has an organization apart.

Most of our colleges are a combination of day school and boarding school, even in such large centers as Buenos Aires and Santiago, Chile. The day scholars fall into various classifications. We may take the *Colegio del Salvador* in Buenos Aires as an example. In 1943 there were sixty-four boarders, called *internos*. The others were divided into day boarders and day scholars. The day boarders, called *mediopupilos*, have dinner (at



noontime) in the college and are of two classes, called respectively *mediopupilos A* and *mediopupilos B*. The former have tea with the boarders at 5:50 and cannot leave the premises until 7:50 at night. The latter may leave the grounds at 5:30, when the last class adjourns. The day scholars, *externos*, have two hours for their dinner at home at noon and may leave with the *mediopupilos B* after the last class at 5:30. The full boarders have supper at 8:30, after which they have prayers and retire. In 1943 there were at *Colegio del Salvador* 64 full boarders, 103 day boarders A, 142 day boarders B, and 305 day scholars. There were 300 in the *escuela gratuita*, which gave only primary education.

For the good ordering of classes and study periods and departures in all the colleges the whole student body is organized into divisions, each with its separate study hall. In Buenos Aires there are nine such divisions, called brigades. Each study hall has its prefect, father, scholastic, or brother, and here is where the hats and the coats are kept, on hooks. The colleges have their campus organizations too. These are the sodalities, literary academies, Catholic Action groups, and usually an athletic organization. At the *Inmaculada Concepción*, for instance, in Santa Fe, Argentina, there are eight such: two Catholic Action groups, one for boarders and one for day boarders and day scholars; Sodality of the Immaculate Conception and of St. Aloysius (for boarders); Sodality of Our Lady of Miracles and of St. Francis Xavier (for boarders); Sodality of the Immaculate Conception and of St. John Berchmans (for non-boarders); Sodality of the Assumption of Mary and of St. Stanislaus Kostka (for the elementary grades); the Literary Academy; and finally the *Inmaculada Football Club*, for intercollegiate soccer football. Outside of Brazil I did not notice that there were sanctuary societies in any of our colleges.

The curriculum of all colleges, whether private or of the state, is the same for a given country, since it is prescribed by the Ministry of Education, and in the ten different republics of South America there is not a great deal of difference in the program. Peru's curriculum is offered below as a sample. During the course of the five, and in most cases six years of secondary education, the student must take from twelve to fourteen different subjects. Sometimes even more. These can be grouped under modern languages, literature, history, philosophy, mathematics, and the sciences. There are also courses in drawing and sketching, manual labor, and physical education. Religion twice a week is compulsory in Argentina, Peru, and Colombia. Our colleges all give courses in religion twice a week. Latin is not included in most of the curricula. A certain choice can be exercised by the student in Brazil. Our *Colégio Santo Inácio* in Rio de Janeiro offers three different curricula: the classical



course with Greek, the classical course without Greek, and the scientific course. In Venezuela the last two years of secondary offers a sort of major where the student may emphasize the natural sciences, mathematics, or literature and philosophy.

Quite generally our colleges complain of the rigid course of studies dictated by Government: too many subjects have to be covered with the result that the student acquires but a smattering of each. Then in some countries there has been too frequent change of the program. In Chile for the first year of philosophy are prescribed logic and psychology; for the second, philosophy of science, applied methodology, criteriology, ethics, and history of philosophy. In Peru the Ministry regulates all details, even as to what hour of the day such and such a subject will be taught, and the number of students per classroom. In many countries there are six hours a day of class, three in the morning and three in the afternoon. In others there are only two in the afternoon. Fathers, scholastics, brothers, and laymen are on the faculties. In San Ignacio in Caracas, Venezuela, seven brothers and twelve laymen were on the faculty in 1944, besides fathers and scholastics.

At the end of secondary the *bachillerato*, or the A. B. degree, is conferred, and generally not in the name of the college, but of the state or of the state college. Besides, state officials handle the examinations. The minute records which have to be kept for the state require interminable bookkeeping. Usually the examinations are proctored by two state officials and a Jesuit, and they are either written or oral, or both. In Chile not only the courses, but each separate period is fixed by the Ministry of Education; there are oral examinations for every boy on every subject, presided over by a board of three, of which the chairman and another are of the University of Chile. In most countries the classrooms and the teaching are inspected from time to time by the Ministry. Exceptions are *Colegio del Salvador* in Buenos Aires, and the *Inmaculada* in Santa Fe, where Jesuits preside at the examinations and where the degree is given in the name of the college. The *Inmaculada* enjoyed this privilege from the beginning, *Del Salvador* acquired it in 1943 on the occasion of its diamond jubilee.

There is an interesting question as to the quality of this secondary education crowned by the *bachillerato* in comparison with the system in the United States. Do the secondary courses offered in South America go beyond our high school and if so, are they equal to what in the United States are called college courses? The question cannot be answered in one lump, for distinctions have to be made. The young Latin by and large is quicker at languages, literature, and philosophy than the average North American boy and I should venture a tentative judgment that in these

branches many issue from their secondary education with greater humanistic knowledge and appreciation than many a North American issues from college. In mathematics and the sciences I think it is certainly different. In many colleges the science courses seem not to go beyond what we offer in the United States in high school, if indeed they equal our high-school courses. No period, for instance, is set aside for lab work, except at our College of San Bartolomé in Colombia where one hour a week is given. Then, with a few exceptions, the installations and the apparatus are inferior.

Some of the disciplinary regulations would be considered rather rigid compared with North American methods. Daily Mass is obligatory for all, boarders and day scholars alike, with the single exception of Chile. On Sundays Mass must be attended by all, in a body, in our church or chapel. At San Gabriel in Quito (named after Gabriel García Moreno, its modern founder), a day scholar may not belong to any organization outside the college, even athletic. Day boarders may not leave the premises until 7:00 P. M. and on Sundays after Mass not until 11:30. Students may not go into the street nor speak with the help or with visitors passing through the college. At Cali in Colombia, *Colegio Berchmans* (a day school), students must leave home just in time to get to the college, so that they do not loiter on the way nor gather in squares and parks. Politics may not be discussed within the college, no one may introduce any kind of periodical, silence must be observed outside the time of recreation.

There is only a half-holiday each week. This is sometimes on Thursday afternoons, sometimes on Saturday. Most of the colleges have a "villa," where on such afternoons the students may gather for recreation and sports of various kinds. They are taken out in the school autobus, which serves to take them to and from home on ordinary school days. A dozen colleges are served by these autobusses. The diversity of the periods of the long vacation are interesting. In the south of South America, since the seasons are opposite from the north, the long vacation is from around the middle of December to the early part of March. Then they go right through without a break up to the following December. At San Calixto in La Paz (elevation 12,024) where it is always cold and the rainy season is in summer, the long vacation is from the middle of October to the middle of January. At Lima it is from Christmas to April first; in Quito from July 15 to August 15, with two weeks at Christmas, one at Easter, and a few days at Carnival. The Province of Colombia has much diversity in the time of the long vacation. In the high and cool north, in Bogotá, Tunja, Medellín, Bucamaranga, and Barranquilla (though this is hot), vacation is from November 20 to the

first Tuesday in February. In the hot lowlands of Cali and Pasto in the south, the long vacation is during July and August.

The style of architecture of the colleges is on the old European plan, with four wings built around a court or patio. In the larger colleges there is more than one patio. In Rio de Janeiro the wings of the fine new stone structure are built around one large court. In Buenos Aires, Santiago, La Paz, Quito, Puerto Montt (Chile), and Medellín, the buildings are old and often cheerless with light conditions not of the best. There are plans for the acquisition of property farther from the center of town and the putting up of modern structures. This was done in Bogotá where there is by far the finest setup in property and buildings to be found in our colleges in South America. And they have got away from the four wings and court arrangement (which makes for the concentration of noise) and have constructed a main building which pyramids up to seven stories. The buildings and the grounds here dominate the finest residential section of the Capital.

The Society possesses two universities in South America. One is the *Pontificia Universidad Católica Javeriana* in Bogotá. In the spring of 1944 it numbered 320 students in the faculty of law and economics; 50 in that of philosophy and letters; 230 in medicine; and 140 in theology and canon law. This latter is the Jesuit scholasticate of the Province of Colombia, *Colegio de la Inmaculada*. Various religious congregations send their young men here. The courses, except medicine and the ecclesiastical studies, are open to women who, however, receive their instruction in a building several blocks removed from the main buildings of the university. Then in Rio de Janeiro there is the inchoate university, the Catholic University of Brazil. In 1934, being three years old, it had but two faculties, philosophy and law, and numbered 333 students both men and women.

Our colleges usually enjoy high reputation in their respective communities. San Calixto in La Paz has the best physics and chemistry laboratory in Bolivia and a good museum of natural history; it has a broadcasting station, *Radio Fides*, which offers three programs daily: music from disks, cultural conferences, and topics of general interest. Its seismological department, like that of San Bartolomé in Bogotá, enjoys international prestige. The college offers to the public every Sunday afternoon the best moving-picture entertainment of the Capital. In the magnificent auditorium of the *Colegio del Salvador* in Buenos Aires, the conferences and programs are continuous and I witnessed there one of the finest exhibitions of college talent on the subject of the oil resources of Argentina and its use that it has ever been my pleasure to enjoy. This school possesses the highest prestige of any college in the Capital of

Argentina. Sagrado Corazón in Montevideo is on a par with Del Salvador. San Bartolomé in Colombia surpasses, in its fine buildings and excellent equipment, many a North American Jesuit college. Santo Inácio in Rio is well set up with its handsome new wings, and is awaiting the time when it can begin the construction of a six- or seven-story frontage as a facade to the other three sections. At San Ignacio in Santiago, the buildings, though old, are kept in excellent condition, and the wings of Inmaculada in Lima are new and exceedingly attractive. The Inmaculada at Santa Fe in Argentina is the oldest college in the history of the nation and enjoys a large national prestige. The new wings of San Ignacio in Caracas are really magnificent, modern and well-appointed in every way: toilets, drinking fountains, marble stairs, central house telephone, plenty of light and air. They are of five stories. The fifth is open on the sides and forms a concrete-floored expanse for the recreation of the students. Above is the flat paved roof where the fathers may recreate while looking out over the city.

### PERU<sup>1</sup>

#### *Official Plan for Secondary Education*

1st year:	Spanish (language and literature)	4 hrs. week	
	Language (English, French, German, or Italian)	3	
	Education moral and religious	1	
	Geography (Peru and world)	3	
	History (Peru and American)	3	
	Universal History	2	
	Arithmetic	4	
	Botany	2	
	Technical and Manual Training	2	
	Designing	1	
	Music and Chant	1	
	Physical Education	2	
	Pre-Military Instruction	2	
	Supervised study	3	Total 33 hours
2nd year:	Spanish	4	
	Foreign Language	3	
	Education moral and religious	1	
	Geography (Peru and world)	2	
	History (Peru and American)	3	

<sup>1</sup> Colombia has recently dropped French altogether and doubled its English program.



	Universal History	3	
	Algebra and Geometry	4	
	Zoology	2	
	Technical and Manual Training	2	
	Drawing (Designing: <i>Dibujo</i> )	1	
	Music and Chant	1	
	Physical Education	2	
	Pre-Military Instruction	2	
	Supervised study	3	Total 33 hours
3rd year:	Spanish	4	
	Foreign Language	3	
	Education moral and religious	1	
	Geography (Peru and world)	3	
	History (Peru and American)	4	
	Universal History	2	
	Algebra and Geometry	4	
	Anatomy, Physiology, Hygiene	3	
	Technical and Manual Training	2	
	Physical Education	2	
	Pre-Military Instruction	2	
	Supervised study	3	Total 33 hours
4th year:	Spanish	4	
	Foreign Language	3	
	Religion	1	
	History of Culture	3	
	Physiology	3	
	Civic Education	1	
	Algebra and Geometry	4	
	Geology	1	
	Physics	3	
	Chemistry	3	
	Physical Education	2	
	Pre-Military Instruction	2	
	Study	3	Total 33 hours
5th year:	Spanish	4	
	Foreign Language	3	
	Religion	1	
	Cultural History	3	
	Political Science	3	

Logic and Ethics	2	
Geometry	2	
Trigonometry (optional)	2	
Physics	3	
Chemistry	3	
Physical Education	2	
Pre-Military Instruction	2	
Study	3	Total 33 hours

# Jesuits and American History

JOSEPH R. FRESE, S. J.

The article of Allan Nevins in the *New York Times* for May 3, 1942, on "American History for Americans," was mild enough. The trouble started when the *Times* almost two months later duly publicized and editorialized its apprehensive "Survey of United States History."<sup>1</sup> Its keynote was its opening statement that "eighty-two per cent of the institutions of higher learning in the United States do not require the study of United States history for the undergraduate degree." Interested parties grabbed the handle of the results or purported results (depending on your side of the fence) and stirred the historical pot with amateurish vigor. When it was objected that American history had been given in high school, the *Times* gave a test to some 7,000 students in thirty-six colleges, and again duly publicized and editorialized its alarming results.<sup>2</sup> All of this might have been well enough, because most professional historians did not agree that the solution was to legislate history into the curriculum. Things took on a different aspect, however, when the survey sponsored by the American Historical Association, the Mississippi Valley Historical Association, and the National Council for the Social Sciences was buttressed by almost 10,000 Rockefeller dollars.<sup>3</sup> This made some conclusion inevitable.

Part of this conclusion will be recommended curricula. In so far as these recommendations are adopted by standardizing agencies or legislatures, they will affect our teachers, our schools, and their affiliates, our scholasticates. To discuss such possible legislation and its relation to Jesuits sanely, I suggest two preliminaries: first, examine the controversy; second, find out how much American history Jesuits know.

## THE CONTROVERSY

The controversy as sponsored by the *Times* centered around the position of American history in the college curriculum; this was the field covered in both its survey and test. However, under the resulting argumentation and side-stepping of issues, the discussion broadened to include history in the lower grades. This broad scope seems to have been well within Allan Nevins' purpose, whose article of May 3 was the first gun

<sup>1</sup> June 21, 1942.

<sup>2</sup> April 4, 1943.

<sup>3</sup> *New York Times*, June 23, 1943.

in the whole affair. After deploring the low common denominator of knowledge in American history "among our young people," he concluded his article: "A basic set of requirements is needed. . . . The lower school should offer a thorough elementary course . . . divorced from social studies, cosmic history and like fetters. The arts colleges should offer a good general course of advanced nature. . . ."

On June 21, the *Times* published the results of the returned 56 per cent of the questionnaire it had sent out to the colleges of the country. Containing any number of startling statistics, the survey produced a patriotic agitation for compulsory legislation in American history. This seems to be the point behind the editorial of the *Chicago Tribune*: "No one can intelligently exercise his franchise or do his full duty as a citizen who has not a sound understanding of the history of his country";<sup>4</sup> and that of the *St. Louis Post-Dispatch*: "We are fighting a war to preserve the American way of life, and countless Americans do not know what their way of life is. If rhetoric is required of college students, why not American history?"<sup>5</sup> A similar plea for American history was adopted by Walter B. Hendrickson in the *Journal of the Illinois State Historical Society*.<sup>6</sup>

The major portion of the historical reaction, however, was that the situation should be improved, but that making American history compulsory in college was not the way to improve it. Clarence P. McClelland wrote in the *Association of American Colleges Bulletin*: "No reasonable person would oppose a re-emphasis upon the study of American history in college. There could be no objection to increasing the number of courses in American history which might be offered, and the question regarding American history or world history is not a question of either/or. Both are important; both should be emphasized. But neither should be made compulsory."<sup>7</sup> It was further denied that there was any indissoluble link between required history and patriotism. As Jerome V. Jacobsen, S. J. wrote in *Mid-America*: "If knowledge of history (as obtained in classrooms) is a prerequisite for love of country or patriotism, we see something wrong with statistics."<sup>8</sup> Finally Guy Stanton Ford,

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<sup>4</sup> June 25, 1942, cited in Paul M. Angle, "Our National Ignorance," *Journal of the Illinois State Historical Society* 25:214, September 1942.

<sup>5</sup> June 28, 1942, *ibid.*, 215.

<sup>6</sup> Walter B. Hendrickson, "History in War Time," *Journal* 35:331-37, December 1942; unavailable was Charles A. Beard, "A Challenge to Educational Leaders," *The Civic Leader*, September 28, 1942.

<sup>7</sup> Clarence P. McClelland, "Should the Study of American History in College Be Made Compulsory?" *Bulletin* 29:59, March 1943; see also Philip D. Jordan, "The New York Times Survey of United States History," *Mississippi Valley Historical Review* 29:238-42, September 1942.

<sup>8</sup> Jerome V. Jacobsen, "Alarms in History: An Editorial," *Mid-America* 25:78, January 1943.



editor of the *American Historical Review*, with his memory of the tub thumping for compulsory history during the last war, wrote:

. . . America first in any narrow sense in politics, economics, or history is a sure way of making America last in the world that we hope will survive the terrible threat of leaders and peoples who have followed such policies to their bitter and bloody conclusion.

He is blind, indeed, who enters thoughtlessly into a movement to have the curricula of our colleges made piecemeal by unconsidered legislation drafted by special groups and passed by legislative bodies responsive to the moment's pressures and inconsiderate of the wider implications of what they do. When such programs are decreed, we will have them enforced by teachers' oaths subscribed to by those who have lost their freedom to teach.<sup>9</sup>

The survey itself and its conclusions came in for some criticism. It was objected that in the replies no indication had been given of the distribution of technical and professional schools; that work done in civics, problems of American democracy, and American literature should be taken into account; that it was unfair to conclude from some to all. H. Gary Hudson writing in the *Journal of the Illinois State Historical Society* said:

. . . The purported facts discovered are not entirely true although there is a measure of truth in the general criticism of the teaching of American history in American colleges. The comments go beyond the findings of the survey and are not supported by evidence. Underlying the whole program are assumptions which are patently false: (1) that all students who have had the required course in American history have a knowledge of the subject and (2) that no student who has not had the required course in American history knows anything about it.<sup>10</sup>

Thus a drive for a compulsory curricula was met for the most part with a criticism of the premises and a criticism of the conclusion.

The *Times* had found in its survey that one of the major reasons advanced for not introducing a compulsory course in American history in college was that "many of the college men and women had taken courses in history on the secondary level."<sup>11</sup> It was against this objection that the *Times* directed its history test. To find out how much of the average high-school history course was retained by the student, a test of twenty-two questions was given to 7,000 freshmen. Swamped by any number of ridiculous answers the *Times* ended in their now familiar key:

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<sup>9</sup> Guy Stanton Ford, "Your Business," *American Historical Review* 48:463, April 1943.

<sup>10</sup> H. Gary Hudson, "History in War Time," *Journal* 35:328-29, December 1942.

<sup>11</sup> June 21, 1942; cf. B. R. Buckingham, "'The New York Times' Survey of College Requirements in American History," *School and Society* 56:131-33, August 15, 1942.

Analyzing the results of this nation-wide test the conclusion is inescapable that high school students now possess an insufficient knowledge of United States history. One way to remedy this defect would appear to be that of requiring all college students to take courses in this important field.<sup>12</sup>

Discussion and criticism of the test were as widespread as those of the survey. James A. V. Buckley, S. J., in *America* found the results inevitable granting the modern educational set-up.<sup>13</sup> Allan Nevins wrote a moderate article for the *Times* the following Sunday. He again insisted that besides lacking quality there was not enough quantity in our teaching.<sup>14</sup> Erling M. Hunt in *Social Education* (organ of the National Council for Social Studies) besides criticizing the test, again answered as he had when the survey was made public, that the quantity was sufficient, but that quality was lacking.<sup>15</sup> To explain the poor results (as he held that American history was taught) Dr. Hunt had this to say:

1. The courses are overcrowded with detail. . . .
2. The courses at successive levels are repetitious, though they need not be. . . .
3. There is too much textbook teaching—reading, reciting, testing. The interest which promotes good learning is killed. . . .
4. Teachers of history, many of whom have been prepared for other fields, lack sufficient command of the subject to make it vital and stimulating. . . .
5. The school population now includes many pupils of low academic ability. . . .<sup>16</sup>

The end product of all this surveying, testing, and discussing was the appointment of a committee by the American Historical Association to "report on the state of history teaching, especially American history teaching at the college level." The Mississippi Valley Historical Association appointed a committee with a wider scope, including history teaching at the lower levels. "It has been possible, however, to combine these two inquiries by the appointment of an identic committee." Each association made a financial contribution, and the Rockefeller Foundation lent its support. The committee of nine is headed by Professor Edgar

<sup>12</sup> April 4, 1943.

<sup>13</sup> James A. V. Buckley, "History As It Is Not Taught," *America* 69:45-46, April 17, 1943.

<sup>14</sup> On his former insistence see Allan Nevins, "More American History? A Letter," *Social Education* 6:343-46, December 1942; unavailable was Allan Nevins and Samuel McKee, *New York Times*, November 8, 1942.

<sup>15</sup> For his former efforts see Erling M. Hunt, "More American History," *Social Education* 6:250-52, October 1942; "American History in Democratic Education," *ibid.* 6:346-53, December 1942.

<sup>16</sup> Erling M. Hunt, "The *New York Times* 'Test' on American History," *ibid.* 7:197, May 1943; unavailable was Ralph W. Tyler, "A Misguided Attack on History-Teaching," *School Review* 51:319-22, June 1943.

B. Wesley of the University of Minnesota, who has obtained a year's leave of absence to devote himself to the work.<sup>17</sup>

The work planned by this committee seems to be quite comprehensive: the present teaching of history and the textbooks in use are to be evaluated; a complete curriculum is to be proposed; and standards for history teachers will be established. This last item seems to be the most important. Finally, as part of the survey, a nationwide test will be given to various classes of people to see "how well Americans know their own history." The test "is being prepared under the direction of Dr. Howard Anderson of Cornell University, Dr. E. F. Lindquist of Iowa State University, and Dr. Walter Cook of the University of Minnesota."<sup>18</sup>

Dr. Wesley, chairman of the committee, set forth his own ideas on "History in the School Curriculum" in an article in the *Mississippi Valley Historical Review* for March 1943.<sup>19</sup> He feels that history as such has declined in elementary and secondary schools, but that American history has maintained its status and the historical method has been on the increase. The reasons he assigns for the decline of history are many: Its functional value is small since pupils can see no practical use for it; historians have refused to take part in school problems and curriculum making; historians have turned from teaching and "bemeaned high school teachers of history"; textbooks are not instructional enough. The final cause assigned is particularly leveled against teachers of low caliber:

History has declined because the teachers are on the whole inferior to those in other subjects. Year after year the tests of reading ability, general culture, intelligence, and other types of measurement show that social studies teachers crowd the lower percentiles, being surpassed in that direction only by majors in physical education. . . . Great numbers of prospective teachers cheerfully admit that they cannot hope to teach a language, or science, or mathematics, but they confidently prepare to teach history. . . .<sup>20</sup>

Dr. Wesley reiterated the same complaint after his appointment as chairman of the committee: "Nobody will be hardy enough to try to teach French or algebra unless he has had courses in these subjects. But anyone thinks he can teach American history."<sup>21</sup>

Where is all this going to lead? What practical results will it have for us? As far as I can judge from the personnel of the committee and the historical atmosphere in which it will work the recommendations will be: (1) a complete curriculum which will include an American

<sup>17</sup> *American Historical Review* 48:898, July 1943.

<sup>18</sup> *New York Times*, June 23, 1943.

<sup>19</sup> 29:565-75.

<sup>20</sup> Wesley, *op. cit.*, 572.

<sup>21</sup> *New York Times*, June 23, 1943.

history course in our secondary schools and perhaps a compulsory course in our colleges; (2) rather stringent legislation on the requirements of teachers of American history even in our high schools. Whatever the outcome, we should be prepared to discuss it in an intelligent way, particularly in so far as it pertains to the education of Jesuits.

Part of the foundation for this intelligent discussion is a previous knowledge of how much American history Jesuits know. As a first step in obtaining this knowledge the author gave a standard test in American history to twenty-four theologians and nineteen philosophers.<sup>22</sup>

#### AND JESUITS

The test considered most available and suitable was the Columbia Research Bureau American History Test, Form A, published by the World Book Company, Yonkers, New York. It is composed of 200 questions divided into four parts: Part One consisting of eighty true-false statements; Part Two of fifty matching items; Part Three of fifty five-response multiple choice questions; and Part Four of twenty completion sentences. "Roughly half of the questions deal primarily with what we call political material. . . . About 15 per cent of the questions are primarily social, about 25 per cent are economic, and about 10 per cent are religious and educational in nature." Chronologically, "50 per cent of the questions relate to post-Civil War times."<sup>23</sup> An hour and a half is allowed for the test, but there were few of the forty-three who took much more than an hour. Of the men who took the test three had taken graduate or undergraduate courses in history, and one had taught it, but all at least four years previously. There are various methods of measuring such a test.

First, on the simple basis of the number of correct answers, the forty-three marks were distributed between 52 and 171 right out of a possible two hundred. The average was 101; the median (*i. e.*, the mark below which were 50 per cent of the papers) was 100. In judging the results with this criterion it would be well to keep in mind the warning the general directions give the student: "You are not expected to answer all the questions in any part before the time is up. . . ."

Perhaps the best if not the only way to judge a test of this nature is to study some of the questions and the answers received. For the sake of clarity I have divided the specimen questions into three arbitrary groups: those questions which could be answered with little or no historical knowledge; those which required some historical knowledge; and

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<sup>22</sup> We are grateful to the cooperating philosophers and theologians, and particularly to Thomas J. Harvey, S. J. for his stimulating assistance.

<sup>23</sup> Manual of Directions.



finally, those which required solid historical knowledge. As these groupings are purely arbitrary and designed only to be helpful, they are by no means essential. The answers to the questions can be assayed even though one feels the question should be placed in another group.<sup>24</sup>

In the first group of questions, *i. e.*, those which required little or no historical knowledge, the following true-false statements are from the first part of the test:

10. One of the principal industries of the Carolina colonists was cod fishing.

17. Mrs. Harriet Beecher Stowe wrote a novel picturing the worst features of the slavery system.

62. The American Federation of Labor is composed of radical trade unionists who desire to transform America into a communistic state.

Thirty-five correctly answered the question on cod fishing, with four missing it, and four omitting it. Thirty-nine took honors on *Uncle Tom's Cabin*, with only one and three in the other columns. Finally no one either failed or omitted the question on the American Federation of Labor; all forty-three papers were perfect.

The second section of the test was of matching items.<sup>25</sup> Among the mistakes and omissions three people connected Du Pont with oil and five men (four of them smokers, too) connected Duke with railroads.

The next part of the test was set up as multiple choice. The following questions belong to the first group:

5. The Continental Congress of 1776—

1 drafted a Declaration of Independence 2 planned the city of Washington, D. C. 3 sent a petition to the British Parliament 4 formulated the Federal Constitution 5 levied a protective tariff.

10. The Underground Railway was—

1 the first subway under the Hudson River 2 the first experiment with an underground cable for operating trolley cars 3 the name given to a system of aiding the escape of runaway negroes 4 the chief line of communication between the battlefields of Antietam and Gettysburg 5 the passageway connecting the Senate Chamber and the Senate Office Building.

Thirty-seven linked 1776 and the Continental Congress with the Declaration of Independence; two thought it formulated a Federal Constitution and one that it sent a petition to the British Parliament. Three made no comment. There were thirty-nine paid fares for the Under-

<sup>24</sup> All questions in the article from the test are cited with the special permission of the World Book Company who hold a 1926 copyright of the test. By the same token we are prevented from citing more questions.

<sup>25</sup> For an example of this type of question see the one cited in the second group.

ground Railway; two were lost in the passageway connecting the Senate Chamber and the Senate Office Building; two did not go on this trip.

The final part of the test was an example of completion. The eighth question was of the type that one with little or no historical knowledge could answer:

8. The name of the author of *Rip Van Winkle* and *The Legend of Sleepy Hollow* was. . . .

Thirty-six correctly answered this question. One man suggested Twain, another Hawthorne; five refused to be caught off base.

Thus in the first group we have the following score:<sup>26</sup>

Question	Right		Wrong		Omitted	
	No.	Pct.	No.	Pct.	No.	Pct.
I. 10.	35	81	4	9	4	9
17.	39	90	1	2	3	7
62.	43	100	0	0	0	0
III. 5.	37	86	3	7	3	7
10.	39	90	2	5	2	5
IV. 8.	36	84	2	5	5	12
Average	89 Pct.		5 Pct.		7 Pct.	

Of the second group of questions, those, namely, which could be answered with some historical background, the following are from the first section:

19. The Crittenden Compromise was a proposal designed to prevent the Pullman strike of 1894.

27. During the American Civil War the French attempted to establish an empire in Mexico.

51. The Grangers demanded legislation that would forbid railroads to discriminate between shippers.

Fourteen rejected the anachronism of the Crittenden Compromise in 1894; one did not; twenty-eight preferred silence. Twenty-nine remembered the short-lived French Empire in Mexico; it was misremembered by seven and unremembered by a like number. Eighteen batted out the question on the Grangers; but three swung wildly and twenty-two watched it go by.

From the second part of the test, the question more nearly approaching the middle group classification is the following:

1. 1815	Tariff of Abominations	( )
2. 1820	Missouri Compromise	( )
3. 1828	Emancipation Proclamation	( )

<sup>26</sup> All percentages are figured to the nearest whole number; hence some will total more, some less than a hundred.

- 4. 1837                      Admission of Texas as a State                      (   )
- 5. 1845                      Andrew Jackson's victory at New Orleans                      (   )
- 6. 1863
- 7. 1873

The South would feel hurt that only nine knew the Tariff of Abominations was in 1828. Two men thought it was in 1815; two in 1820; two in 1837; and two in 1873. Twenty-six did not even guess. Fifteen correctly placed the Missouri Compromise in 1820. One man placed it in 1828; nine in 1837; seven in 1845; and one in 1873, which is a little late for a compromise on slavery. Ten men made no statement. Perhaps a northern education helped thirty-eight correctly date the Emancipation Proclamation, 1863. One man misdated it 1845, but four omitted the question. Texans might wonder why only sixteen knew that Texas dates her statehood from 1845. Two men said 1815; one 1828; three others 1837; and ten stood up for 1873. Eleven others did not commit themselves. Andrew Jackson's victory at New Orleans in 1815 brought in twenty-five correct answers. One man placed it in 1837; two in 1845; three in 1863 (the Civil War); and three in 1873, by which time Jackson would have been 106 years old had he been alive. Nine marked time at this point.

From Part III (multiple choice) the following question belongs to the second group:

19. The Missouri Compromise provided—

- 1 that the principle of squatter sovereignty should apply to Missouri 2 that all that part of the Louisiana Purchase north of the parallel 36° 30' except Missouri should be free soil 3 that all territory north of 36° 30' should decide for itself whether or not it wanted slavery 4 that Missouri should come in as a slave state and California as a free state 5 that Congress should not interfere with the slave trade for twenty years.

Twenty-one out of the forty-three knew that the Missouri Compromise provided that "all that part of the Louisiana Purchase north of the parallel 36° 30' except Missouri should be free soil." Thirteen held that it should decide for itself; four were for admitting California, then foreign territory; one elected the noninterference of the slave trade. Only four omitted this question.

The score for the second group was:

Question	Right		Wrong		Omitted	
	No.	Pct.	No.	Pct.	No.	Pct.
I. 19.	14	33	1	2	28	65
27.	29	67	7	16	7	16
51.	18	41	3	7	22	51

II.	a.	9	21	8	19	26	60
	b.	15	35	18	41	10	23
	c.	38	88	1	2	4	9
	d.	16	37	16	37	11	25
	e.	25	58	9	21	9	21
III.	19.	21	49	18	41	4	9
	Average	49 Pct.		21 Pct.		31 Pct.	

In the last group of questions, *i. e.*, those which could be answered only with a solid background of history, the following are from the first part:

43. The Mugwumps were a group of dissatisfied Democratic leaders determined to defeat Grover Cleveland.

58. President Cleveland favored the repeal of the Sherman Silver Purchase Act of 1890.

Only six answered the question on the Mugwumps correctly and only seven the question on the Sherman Act. Fifteen missed the first one, but only four the second; the corresponding numbers of omissions were twenty-two and thirty-two.

These question are samples from the third part of the test:

16. In the Dartmouth College Case the United States Supreme Court held—

1 that the courts had no right to nullify an Act of Congress 2 that a state could not impair a contract 3 that the Constitution of the United States was the supreme law of the land 4 that the college authorities had no power to refuse admission to the sons of farmers and mechanics 5 that the Federal government could not tax a state college.

40. The Progressive Party of 1912—

1 favored free trade 2 favored a high protective tariff 3 favored the creation of a non-partisan tariff commission 4 made no mention of tariff 5 favored a "single tax."

Eight knew that through the decision of the Supreme Court in the Dartmouth College Case a state could not impair a contract; one man answered that the Courts had no right to nullify an Act of Congress; one that the Constitution was the supreme law of the land; five that the college could not refuse admission to the sons of farmers and mechanics; and nine that the Federal government could not tax a state college. Nineteen held their peace.

Only one man grasped the brass ring on the Progressive Party and its creation of a nonpartisan tariff commission; three thought it favored free trade; two a high protective tariff; five that it made no mention of the tariff; and five that it favored a "single tax." Twenty-seven did not reach for this one.



From the final section the following question is of the third group:

10. The Compromise of 1850 abolished the slave trade in . . .

Only three answered the District of Columbia; four missed with Missouri; two with California; two with Kansas; one with Nebraska; one with "new territory"; one with the United States; and one with Africa, which makes it pretty universal. Twenty-eight waited this one out.

The score for this third group was:

Question	Right		Wrong		Omitted	
	No.	Pct.	No.	Pct.	No.	Pct.
I. 43.	6	14	15	35	22	51
58.	7	16	4	9	32	74
III. 16.	8	19	16	37	19	44
40.	1	2	15	35	27	62
IV. 10.	3	7	12	28	28	65
Average	12 Pct.		29 Pct.		59 Pct.	

So much for what Jesuits know. How then does this knowledge compare with other people's? For this comparison the score of the test is the basis. The questions wrong in the first part are subtracted from the results, giving a score which varies from the simple number of correct answers. The scores of our group varied from 47 to 160 with the average at 86 and the median at 83. Omitting the four professionals who had studied or taught history the scores run from 47 to 150 with the average at 82 and the median at 80. This score is almost meaningless in itself, but takes on some significance when compared with the scores of other groups. The same test was given to a group of 243 private school students; their scores ran from 50 to 154, with a median of 109, compared with a spread of 47 to 160 and a median of 83 in our group. With a group of 4,491 public school students who had just finished a year's course in American history, the scores varied from 39 to 142 with a median of 81. Finally, which is more significant in the present case because of the time interval, the test was given to 16,851 public school students who had completed a course in American history a year previously; their scores ran from 34 to 112, with a median of 70, compared with the run of 47 to 160, with a median of 83 in our group.

So much for the controversy and a small survey of our own men. These are only preliminaries, of course, to the major problem, which will soon be foisted upon us: What position should American history hold in our curriculum?

# Chicago Comes to Kansas

AUGUSTINE KLAAS, S. J.

University of Chicago's Dr. Mortimer Adler is highly critical of Catholic educational institutions whose graduates "have not read the outstanding authors of their own philosophical tradition. They have not read Plato and Aristotle, St. Augustine and St. Thomas, except, perhaps, in excerpts and quotations. They have never read a great original work in theology."<sup>1</sup>

Dr. Adler and his even more distinguished colleague and president, Dr. Robert M. Hutchins, would have been pleased with a certain seminar conducted at St. Mary's College, Kansas this past semester. For each of its members not only "read a great original work in theology," but also studied, analyzed, explained, and discussed it with others. Begun at the suggestion of a small group of alert theologians, but with a certain amount of apprehension on the part of the moderator, the seminar on the Fathers of the Church met with an enthusiastic reception. And the enthusiasm, growing as the weeks went on, became downright infectious, so much so that at times there were more voluntary guests (including some of the faculty) present at the seminar than participating members.

The following description of the seminar is presented in the hope that other theologates may take it up and improve upon it. Chicago deserves a welcome in other states, too.

The general objective of the seminar was to "meet the Fathers," to make a beginning of studying patristic theology at first hand. This is a vast field of study, indeed, but it was immediately limited in a rather arbitrary way. Only those Fathers of the Church were chosen who have also been declared officially to be Doctors of the Church. This selection reduced their number to a convenient fifteen: seven Greek Fathers, Athanasius, Basil, Gregory Nazianzen, John Chrysostom, Cyril of Alexandria, Cyril of Jerusalem, and John Damascene; seven Latin Fathers, Ambrose, Jerome, Augustine, Leo the Great, Gregory the Great, Hilary of Poitiers, and Peter Chrysologus; and one Syriac Father, Ephrem the Deacon. One of these Fathers was assigned to each seminar member, some regard being had for special preferences and interests. Armed with a general bibliography of the library's somewhat less than adequate resources on the Fathers, he was now ready to start work.

How did the seminar member set about studying his Father-Doctor?

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<sup>1</sup> Cf. *Catholic Digest* 8:78, February 1944.

The general procedure followed can be succinctly stated in five progressive steps:

1. The first step was to ascertain the Father's most notable contribution to the advancement of theological science. To find this a certain amount of background and secondary source reading was necessary, the various Patrologies and especially the French Dictionaries being of great service here.

2. Then the particular work (or works) in which that outstanding contribution is contained was discovered. For instance, Hilary of Poitiers is famous for his work in the field of Trinitarian dogma, and this is found in the *De Trinitate*; Leo the Great distinguished himself in Christology, and his doctrine is contained in his well-known *Tome*; Gregory the Great is remarkable for the pastoral theology of his *Liber Regulae Pastoralis*. All, however, were not as easy to line up as these three.

The work (or works) containing the Father's most notable theology was now read in the original, or at least in the Latin translation. It was studied carefully and analyzed. The special point for which the Father is noted merited the most attention; it received a clear exposition; its sources, dependence, and influence were traced, if possible.

3. Next, a summary of the material gathered was made and mimeographed. A copy was given to each member just before the seminar session. The purpose of this summary was to crystallize the material for the speaker, and to help the audience follow it more fruitfully, but it had another purpose also, extrinsic to the seminar. The summary was so drawn up that it could serve as a future talk on the Father. Thus, at the end of the sessions, each seminar member had salted away for future use, fifteen talks on the Fathers of the Church.

4. At the appointed time, the material gathered was *taught* to the seminar group and assembled visitors. The speaker made use of the blackboard and all the tricks of the teaching trade, striving for interest and effectiveness.

5. Finally—a short discussion.

Of course, the seminar was not perfect in execution. It had its faults. Occasionally the choice of matter or the timing of delivery left something to be desired; sometimes the discussion was almost crowded out. It is difficult to condense a large amount of material into an hour's exposition and discussion. Perhaps the greatest fault—O felix culpa—was the concentration of so much of the seminar member's time on his subject. Once his interest was aroused, he could not be stopped, he kept plunging deeper and deeper into patristic theology. This surplus time, however, was by no means ill-spent, since the abundant material thus

garnered could be used for his licentiate thesis and even for an article or two later on.

On the whole, the seminar on the Fathers and Doctors of the Church, begun with some skepticism, had turned out to be of immense theological benefit to its members and guests. It had given them an exhilarating intellectual experience. It had made them "read a great original work in theology," and like it, and come back for more.

Chicago had come to Kansas, had come to stay.

# The Teaching of Hopkins

ROBERT R. BOYLE, S. J.

In his letter in the June 1943 *QUARTERLY*, concerning the article of Mr. Stephen Earley, "Toward a Catholic Anthology of Literature," Father James J. Daly said that "in recent years, some of the younger Jesuits go to the opposite extreme and proclaim Hopkins to be a major poet." Now, while I agree most heartily with Father Daly's contention that it is out of place, to say the least, to blame Hopkins' religious brethren for not appreciating his work, I find myself unable to agree with the implications of the above statement. The point of it is, I take it, that the young Jesuits in question are making a serious mistake in setting so high a value on Hopkins. I suppose that if they could, by means of their earnest efforts, get everyone to proclaim Hopkins a major poet, no one would object. But I doubt if even the most fanatical of these young men thinks that his efforts will produce this desirable effect if the quality of Hopkins' poetry is actually inferior. If we are wrong we are at least honestly deceived. But are we wrong?

Father Daly, in taking exception to Mr. Earley's statement that Shelley's "Skylark" is pure drivel, implies that he considers the poem good material for our classes in literature. My experience with other Jesuit teachers of literature has shown me that some of them, at least, do not consider Hopkins' work as suitable for that purpose, at least not as suitable as is Shelley's poem. In a poetry class covering the entire field of English poetry we spent several classes on the "To a Skylark." In a class dealing exclusively with Victorian material Hopkins was mentioned only to say that we would not treat of him.

It seems to me that a comparison of the "Skylark" with some of Hopkins' work may prove instructive. For example, in the matter of imagery, Shelley's poem, as we were informed, reaches the heights of his unique ethereal quality, spiritualizes the material of the bird's song, and lifts up the mind through a series of striking similes to a high ecstatic level. This is all very well, if you are content to think with your tactile organs, but when one comes to the lines

Teach us, sprite or bird,  
What sweet thoughts are thine:

it seem to me that it takes something of an intellectual effort to keep down the rising leer of the faculty of common sense, which knows



very well what a bird is and that it is most improbable that it has any thoughts at all, sweet or otherwise. I am not trying to deny that the poem has great beauty, nor would I call it drivel. But surely it is not radical to say that this type of imagery ("the high-born maiden," "a poet hidden") is not that which appeals to the universal experience of men.

On the other hand, Hopkins' imagery, almost without exception, appeals to the commonest experiences of men. His description of the skylark's song

Left hand, off land, I hear the lark ascend,  
His rash-fresh re-winded new-skeinèd score  
In crisps of curl off wild winch whirl, and pour  
And pelt music, till none's to spill nor spend.

is an image which has an appeal for anyone who has seen fishing-tackle unwinding from a reel or winch. The image is ordinary, simple, and yet so penetrating and striking that the song of the lark will forever mean more to anyone who grasps the picture Hopkins presents. A friend of mine, after reading two or three of Hopkins' sonnets, wrote:

Of them all I am most taken with "Pied Beauty." It contains more imagery per line than anything I have come across. Hopkins has a trick of coupling simple words to make a new word, sometimes profoundly significant, usually breath-takingly beautiful. At first reading I thought the poetry was complex and involved, but rereading showed it to be utter simplicity. He is not afraid to use the commonest images, the simplest analogies to bring us to amazingly novel perceptions. Take in "God's Grandeur" the way he likens the grandeur of God to shining shook from foil. It is the language that appeals to a childlike imagination, and yet from its simplicity and clarity we arrive at a suddenly lucid conception of things we thought were vague and distant. Again in "Pied Beauty" he talks of "skies of couple-color as a brinded cow," and later on there are "trout," "finches," and "fresh-firecoal," one common, beautiful image after another, until one thinks the everyday world too dazzling for human eyes to look upon.

This imagery, it seems to me, is more tailored to the intellects of men than is that of Shelley. There is nothing artificial, nothing idealistically ecstatic about Hopkins' images, and yet they sink into the mind, bringing with them the essence of the thing they represent.

Shelley's rhythms are, of course, of the highest quality, but for teaching purposes, at least, I consider that Hopkins' highly wrought rhythms are superior. They involve discussion of Greek rhythms, of Anglo-Saxon rhythms, of Miltonic and other modern rhythms, and they are in themselves of great beauty and significance. One can hear the feet of the Hound of Heaven in such lines as



. . . Christ's interest, what to avow or amend  
There, éyes them, heart wánts, care haúnts, foot fóllows kind,  
Their ránsom, théir rescue, ánd first, fást, last friénd.

and feel the wind and the snow in these:

Wiry and white-fiery and whirlwind-swivellèd snow  
Spins to the widow-making unchilding unfathering deeps.<sup>2</sup>

I have seen Hopkins' diction attacked as obscure. Those who make such an assertion must have in mind rather his grammatical licenses, because his choice and use of words is almost without parallel for simplicity, clarity, and directness. The intricate weavings of his thought, while never obscure, are often difficult to follow, but his diction could scarcely be more natural and easy. For example,

Not of all my eyes see, wandering on the world,  
Is anything a milk to the mind so, so sighs deep  
Poetry to it, as a tree whose boughs break in the sky . . .

It is not often that Hopkins uses classicisms which require some special explanation, as Shelley's "Chorus Hymeneal," or decorative phrases as Shelley's "vernal showers" or "love's sad satiety." Hopkins uses strong, simple English words, as in "God's Grandeur," where I believe that only one word is of more than two syllables, and virile words—as, bleared, smeared, smudge—give out an honest Anglo-Saxon ring.

It is more or less a common dictum among the older Jesuits—at least I have heard it from several distinguished men in our province—that Hopkins is a "poet's poet." There could hardly be a notion more deadly to the teaching of Hopkins in our classrooms. I have tried to indicate some lines of argument which would show that opinion to be false, which would show that Hopkins' imagery and diction are more suited to the "common" mind than are those of Shelley and, I think, of most other poets. Another argument one might bring to bear is the fact that the content of Hopkins' poems is of deep and vital interest to every man alive. The problem of human suffering is one which troubles the minds in the African jungles as well as those of theologians at Rome, and so the *content*, at least, of "The Wreck of the Deutschland" would hold the attention of every intellect. And the teacher who would teach that great poem would have to bring clearly before the minds of his pupils the Catholic answer to that problem—self-sacrifice in union with Christ's sacrifice—before he could begin to teach. Such content is surely superior to anything that might be found in Shelley, who has a great deal to say, it is true, but nothing to compare with the profound signifi-

<sup>2</sup> "The Wreck of the Deutschland," stanza 13.

cance of Hopkins' message. In the simplest of Hopkins' poems, as "Heaven-Haven," where the peace of Christ is in question, or in "Spring and Fall," where the spring of grief is found, not in the accidental cause of weeping but inborn in the soul—in all of his poems there are deep spiritual implications. Here are the Spiritual Exercises in artistic form, as Mr. John Pick points out in his splendid new study, *Gerard Manley Hopkins Priest and Poet*. I myself, in comparing Shelley and Hopkins for classroom use, conceive of Shelley's work as cookies and pastries for young intellects, and of Hopkins' as nourishing food.

The teaching of Hopkins, then, would achieve what I take to be the two main ends of our literary studies: (1) It would bring about in the minds of the students an appreciation of very excellent, if not the greatest, poetry, together with those necessary accompaniments to such appreciation—stimulation of the sense of beauty, of the imagination, of the intellect, and a more vivid awareness of the beauty surrounding them on all sides; (2) and it would advance the glory of God as the study of no other body of poetry would do, because it would lead them to a realization that all this beauty is but a faint reflection of the beauty of God.

It is no small thing that we have the truths of our Faith in artistic form. Through these great poems we may be able to reach minds otherwise impervious to truth, and to reach profounder depths in those which are open to truth. As Browning puts it in the concluding lines of *The Ring and the Book*,

Why take the artistic way to prove so much?  
Because, it is the glory and good of Art,  
That Art remains the one way possible  
Of speaking truth, to mouths like mine, at least . . .  
But Art,—wherein man nowise speaks to men,  
Only to mankind,—Art may tell a truth  
Obliquely, do the thing shall breed the thought,  
Nor wrong the thought, missing the mediate word . . .

It appears to me that up to the present the "literary" Jesuits, who are the men best qualified to understand and to teach Hopkins, have left it for the most part up to the pagans, who can understand the art of Hopkins but not the soul of his art. To take but one example from many, I present the statement of one of the men most influential in spreading the knowledge of and enthusiasm for Hopkins, Claude Collier Abbott. Mr. Abbott is not, of course, a pagan, but he is nevertheless incapable of understanding the true nature of Hopkins' work, cut off as he is, both physically and intellectually, from the religious stream in which Hopkins lived, moved, and had his being. In his introduction to

*Further Letters of Gerard Manley Hopkins*, Mr. Abbott quotes these words of Hopkins, "You know I once wanted to be a painter. But even if I could I wd. not I think, now, for the fact is that the higher and more attractive parts of the art put a strain upon the passions which I shd. think it unsafe to encounter." Mr. Abbott comments thus: "The distrust of self and fear of life which seem to be shown in this statement help to explain both the man and the poet, and inevitably recall a famous passage in *Areopagitica*. In the free exercise of his gifts there was, he felt, danger to his soul. To surrender them, or by rigid discipline to forge them, and his whole life, into a pattern that should bear witness to the glory of God, was the only way." A fear of life, a painful negative repression—that is how Mr. Abbott sees Hopkins' religious life. Other and greater critics than he have drawn the same meaning from Hopkins' great sonnet, "The Windhover." The spirit of "The Windhover," as Mr. R. V. Schoder, S. J. points out in a splendid critical study of the poem to be published in a forthcoming volume of commemorative essays on Hopkins, is the spirit of the Kingdom of Christ. When interpreted in the spirit of the Kingdom, the quotation above does not reveal a fear of life. There is repression certainly in such a sacrifice as that demanded in the Kingdom, but it is repression only of the base in order that the passionate soaring of the soul to the heights of divine love may not be hindered. It is positive love of the real Life, the Life that endures, which inspires the negative repression. We Catholics, and particularly we Jesuits, can perceive that glory of love

( . . . the fire that breaks from thee then, a billion  
Times told lovelier, more dangerous, O my Chevalier!)

which is the whole spirit of the Kingdom, because we have known and to some extent experienced it. But Mr. Abbott and other non-Catholics are able to see only the negative and inconsequential aspect of the sacrifice. They cannot very well be blamed for this, but certainly Jesuit teachers and critics can be blamed if they see the truth and keep silent. Surely it is to our shame that it can be said that while we may enjoy Hopkins in the privacy of our rooms, we leave it to those who are ignorant of Christ's full truth to present to young minds the work of one of the greatest of Catholic artists.

# The Function of Music in Speech

ANTHONY D. BOTTI, S. J.

Every speech teacher is familiar with the problem of training youthful orators who are unnatural and "sing-songy" in their manner of speaking. Yet the technique of applying musical notation to the elimination of such speech defects is perhaps not equally familiar to all. A description of one method of practical application of such technique may, therefore, be of interest and assistance to instructors faced with similar problems.

Three years ago, while coaching a boy from Canisius High School in Buffalo, I found myself forced to devise some system which would cure him of a "sing-song" habit of delivery. After application of the system, he finished third in the New York State finals of the American Legion Oratorical Contest, yet previously he had had no variety or color at all. I first tried to get tone change by having him repeat after me the natural tones that should be used. But the trouble was that he could not always succeed in doing it correctly, and I could never be sure that he would use the right changes of pitch.

Auditory aid, therefore, was not enough. He had to *see* the changes also; and the only way I could think of to show him the tones was to put them on music paper with the different musical notes on the scale representing the different tones. Although this method is like the very useful system of Professor Hermann Klinghardt in some of its fundamental points, yet in various ways it differs and seems to go much farther. As I go on I shall try to show the similarities and differences of the two systems.

Just because the speech was written in musical notes does not mean that the young speaker had to sing the notes. Although there are differences of time, quality, and convention between the speaking and singing voices, yet the tones of the former can just as easily be shown on the scale as the notes of the latter. Of course there are nuances of the speaking voice which are difficult to put to music because they are the equivalent of quarter-tones; and none of our music employs the quarter-tones now because none of our modern instruments can play them. But the ancient Greeks, for instance, would have had no difficulty along these lines, because their instruments and scales took care of quarter-tones.

How was this putting of a speech to music worked out? Without too much difficulty, we found by experimenting at the piano that this boy's normal speaking tone, the "basic note" of his voice, was "G." This



"G" would be what Professor Klinghardt calls the "normal pitch" of the voice; but then came the first difference between the two systems. We worked out the speech in the natural tones of the voice, going both higher and lower than the fundamental "G," whereas Professor Klinghardt has only *stressed* syllables higher than the "measuring line" or normal pitch. The unstressed syllables which precede the head, and the unaccented syllables which may end the intonation group, are all *written in a row* either immediately above or directly below the measuring line. Therefore his system seems to be limited to a very small range of three or four tones, and he is only concerned about the stressed tones while the rest surrounding the stressed syllable may be in a monotone.

We take into consideration both stressed and unstressed syllables and put them down as they would be spoken naturally, with the whole range of the voice (which seems to be an octave or so) considered.

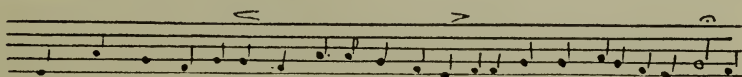
Why do I keep insisting on the word "natural"? In overcoming any defects of tone we must remember this principle: oratory is natural conversation projected in terms of audience. When we converse we unconsciously use tones that are natural to us, tones that will communicate what we have to say because they are sincere and perfectly express our thought. In oratory, then, we must use the same tones that we would use in conversing with another person, and on this account we must decide before we speak what the tones natural to us in this instance are, and then use them in the speech.

Therefore we worked on both sides of the fundamental tone whenever the voice and the speech demanded that we go higher or lower. Professor Klinghardt's system, on the other hand, seems to go in only one direction—higher, except at the end of a sentence.

When the speech was finished in musical notation, we went through it again to make certain that we had used the most natural, conversational tones, and then the speaker memorized both words and notes at the same time, that is, as he memorized the words he knew what tone he should use for each word. Therefore he spoke according to notes.

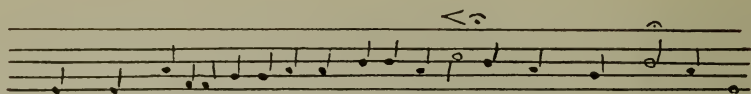
In order to clarify what I mean, here is one of the sentences of the speech written in the notes which he memorized and then delivered:

*Allegro*



The sparks flew in bitter and heated discussion over the formation of a Congress





which would equally represent the people of all the states, both large and small.

As may be seen from the example, the sentence had variety and yet the fundamental tone was used more than any other. But the important inference to be derived from it is the fact that the stressed or accented syllables are not *necessarily* higher in pitch than those preceding or following them. It is true that this is usually the case, but as can be seen from the words "bitter," "over," and "people" in this sentence, it is not always so. The context sometimes demands that both the accented and unaccented syllables be on the same note. This was seen from time to time in the speech, especially with words in the middle of a phrase or clause where there was a continuity of thought and language, and no pause was needed.

We also found that the fundamental principle of Professor Klinghardt is true, namely, that in completed statements or commands you end with a downward glide of the voice, and in incomplete thoughts with an upward glide. In other words, if there is a break in the thought, the voice slurs down to a lower tone; if there is continuity of thought, there is usually a slurring up to a higher tone. Because of this principle, to end at periods and commas with the same note, is a very fundamental and common fault.

Before moving on to some of the other discoveries we made, there is one further obvious and common-sense principle we found, namely, that when the speaker is moving to a climax, he rises gradually in tone until he hits his peak where he strikes his highest note.

Now we come to the facts discovered which seem to go beyond Professor Klinghardt's theory. I say "seem" because I have read only sketchily about his system, and quite possibly he does go more deeply into the question of tones; but here is what the working out of a speech to music showed us.

There are certain rhythmic patterns which repeatedly impose themselves on the notes of individual words (1) independently of any emotion to be expressed, and (2) dependent upon the emotions.

Under the first, we found two patterns which I do not think exhaust the field, but only give an indication of more that can be found by further study. In other words, independent of the emotion that may come into a speech, (a) in sentences that are connected in sense or feeling, there is little or no appreciable change of tone or note from the end of one to the beginning of the next. In sentences not so connected,

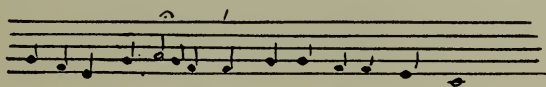
the opposite is true; the second sentence usually begins at least three tones higher than the note on which the first sentence ended. (b) Taking into consideration the individual's normal tone range, the descriptive tone pattern is pitched at least a tone and a half higher than the purely narrative, and has a wider range of at least a tone on either side. Of course the two patterns, descriptive and narrative, must also be distinguished by tempo changes, but we are not so much concerned with that now.

The last set of patterns that came to light in the investigation of the speech showed the regular functional nature of tone in speech, that is, the fact that the emotional and rational attitudes of the speaker have fixed patterns, and if the certain tone pattern is not used then the attitude is not correctly expressed.

I will give examples of what seem to be the patterns of the basic "simplex" attitudes, which are not too frequently found. Why do I say that they are not too frequently found? I emphasize this because each one usually has some element of one of the others combined with it; for instance, anger is sometimes combined with threat, aversion with fear, and so on. Therefore I am presenting these "simplex" attitudes (tonally speaking), and it seems to me that practically all the others can be reduced to these.

1. *Irony*: In the expression of this attitude, the very syllable on which the ironic effect is to be produced is one tone higher than the preceding and following tones, and the tempo is slower than before.

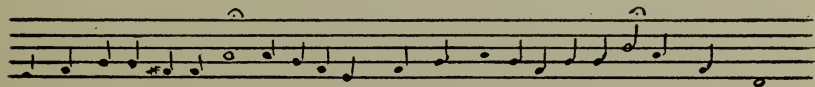
Andante



Certainly, in *theory*, the Russian people have rights.

2. *Anger*: A distinction must be made between the appetitive and the "aversive" emotions. By the appetitive emotions I mean emotions such as anger, desire, love, enthusiasm, and so on, and these—though different in other respects—follow the same tone pattern. In the pattern, the syllable on which the anger is to be expressed (the functional syllable) is two tones higher than the preceding syllable, and as the anger intensifies, each following functional syllable is two tones higher than the preceding syllable. The tempo is much faster, too.

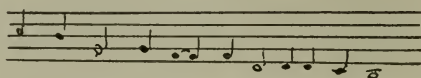
Allegro



But the people can do *nothing* about it; they have no method of *enforcing* their rights.

There is also the so-called "suppressed" anger which is to be distinguished from the anger I have exemplified in that it represses for effect the very tone expected, and may use any other pattern that suits the situation.

3. The "aversive" emotions such as disgust, aversion, and so on, follow a tone pattern just the opposite of that used by the appetitive emotions. The functional syllable is two tones lower than the preceding syllable, and each successive functional syllable is two tones lower than its preceding syllable.



Oh, I'm *sick* and tired of *listening* to you!

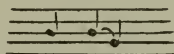
4. *Threat*: This attitude uses a very narrow range, and in the expression of it, the tone is sustained on successive words with a *ritardando*. The functional syllable is the same in tone as those surrounding it, but has more volume and emphasis to bring it out.



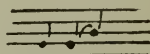
I'm telling you, get *out* of here!

5. *Conviction* (whether affirmative or negative): This has a slur down over two tones on the functional syllable, while

6. *Doubt* has a slur upwards over two tones on the functional syllable.



They don't!



Perhaps.

7. *Sincerity* has, like threat, a very narrow range, but has not the emphasis.

8. *Fear*: In fear, the person employs the highest tone of which the speaking voice is capable. If words are to be uttered, they are uttered on the highest tone on which they can be understood; if, in fear, no words will come out and an exclamation is used, then it is sounded in a screech or a scream, that is, the highest tone on which it can be made audible. In the latter instance the person has gone beyond the range of the speaking voice. If no words can be uttered in this "screeching" range, then we have what is known as "speechless fear."

These, then, are the findings we made both in the speech and in experiment with a half-dozen men whom I tested reading sentences that express these various attitudes. These subjects had no idea why they were reading these sentences and phrases, but they used the same patterns for both the emotional and rational attitudes that I have set forth here.

In passing I must mention that musical signs were used to show changes in volume and tempo; and half or whole notes were used according to the emphasis to be put on a syllable.

In the course of this account I have emphasized tone change and natural tones. The reason for my insistence on the former is this. It seems to me that in training speakers we have been paying too much attention to articulation and volume change and not putting enough emphasis on tone change. I am not belittling our methods, but I do think we should put more stress in our teaching and training on change of pitch. Why? Because, as I have shown, the emotional and mental attitudes are expressed by the *tones* of the voice, and therefore it is much more important that our voices be flexible with regard to tone than volume. I fear that some confuse tone change with volume change, and consequently most people, to obtain variety and color, speak more loudly or more softly, or with more emphasis in one part of the speech than in another; whereas they should change the pitch of the voice.

This is all the more important because of the advance in the field of radio speaking where strength of voice and volume change make no difference at all. Tone change and the use of natural tones are the reason why Mr. Lowell Thomas has a larger radio following than any other reporter or commentator on the air. He has color because he has good tone change; he has the latter because he speaks naturally and uses the tones he would use in conversation.

I emphasized natural tones because I was teaching boys, and boys have to be trained, strange as it may seem, to be natural because as soon as they rise to their feet they take on, as it were, a new personality and are very stilted and unnatural in that they either adopt an "orator's" tone or are monotonous and "sing-songy."

There may be two objections to this system. First, it may seem very difficult. On the contrary, the speaker, though he knew no music, found it very easy, for after hearing the necessary natural tones, he could *see* them. Secondly, some may claim it would result in the speech being given mechanically and unnaturally. I admit it is an artificial system, but it is to cure artificiality, and every time the boy gave the speech he was most natural because he had learned the normal way of speaking.

I think the system would help everyone who does not speak

naturally, because it helps do away with the two basic causes for the defects mentioned above, namely, sounding monotonous, "sing-songy," or adopting an "orator's" tone. These two causes are: ending all phrases and clauses on the same note and dropping the voice in the same way at commas as at periods. Therefore not only high-school boys and girls who are learning to speak would benefit, but also adults being trained in radio or platform speaking.

In conclusion let me add that this system was used in helping all our speakers during the three years that followed its conception, and used most successfully. But we have only scratched the surface and much more information can be found and more work done in this department of speaking that has been sadly neglected and overlooked. Therefore any criticism or further information will be most welcome, so that those who are being trained in public speaking may benefit.



# BOOKS

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**What Is Education?** By Edward Leen, C. S. Sp., M. A., D. D., D. Litt.  
New York: Sheed and Ward, 1944. \$3.00.

This book should be read by every teacher from cover to cover. If its contents were thoroughly grasped and realized by educators, methodology of teaching and the making of curricula would not present great problems. We might then have greater teachers.

Jesuits should derive much consolation and inspiration from this book. The author's presentation of a program for religious instruction follows close upon the exercises of St. Ignatius and the new program which Father Courtney Murray and his confreres have devised for teaching religion in colleges. Furthermore, the characteristic Jesuit idea in education of bringing the principles, views, ideals, and life of Christ, as well as personal devotion and loyalty to Him to the students, is basic in the book. The chapter on "Education and Religious Instruction" meets the problem with utter truth and sincerity. The author equivalently says that religious truth, through mere abstract and logical presentation, never becomes woven into the web and woof of the developing adolescent's personality. However, this must be achieved if that truth is to bear real fruit.

He proposes both the content and the method of doing this effectively. "To how many," he says, "is religion little more than a rule of morality, and the dutiful practice of religion a conformity to law? . . . but there is little in all this that responds to a man's thirst for a full life, for what will satisfy all his aspirations as a being of sense as well as of spirit . . . men look for life and our teaching offers them a system."

The greatest and most original contribution in Dr. Leen's book is the chapter on "Education and Personality." Here he combines the ontological and psychological definition of personality and makes the aim of Christian education very concrete. This enables the educator and teacher to test the results of their work in the individual student, and furnishes the adolescent with an appealing idea by which he can measure his own growth and development in Christian education. If personality, as Father Leen describes it, is developed through education, the bourgeois mentality would not have ascendancy among so many of our so-called Christian business and professional men, and many intelligent and sincere non-Catholics would soon find their way to the Church. This chapter would correspond with what we affirm about education and leadership.

All of us have been very much concerned about liberal education versus vocationalism. I think this book strikes a splendid balance. In his

introduction the author says: "To the Christian, education is that culture of mind, the will, and the emotions which, while adapting a man for the exercises of a particular calling, disposes him to achieve an excellent personal and social life within the framework of that calling." He puts mental and moral formation before any other purpose, but he also treats of education and its relation to success in life, which is primarily successful living, and not successful livelihood.

The book has been thought through thoroughly and profoundly, and its implications in their application to the program of liberal education are clearly brought out. It also emphasizes the fact that syllabi, no matter how perfect, and textbooks, are not the chief instruments of imparting education, but the living teacher permeated with the Christian ideals. The author's insistence, too, on the Christian education of the imagination, emotions, and instincts, is in perfect accord with our own philosophy of education. The aim of the entire process, which is the goal of all efforts in the Jesuit plan of education, is the acquisition of the right philosophy of life as a means of realizing most perfectly the conscious possession of all of the individual's powers and abilities in his social and personal life for fulfilling his destiny here and hereafter as a child of God.

This book answers the question its title proposes—What is education? It does so truly, cogently, clearly, realistically, and comprehensively. The author nowhere fails the sincere and intelligent reader in his honest expectations. The book possesses an intrinsic, psychological unity emanating from the writer's clear and burning conception of the aim of Christian education brought down to every sphere of living. The link between chapters is not one of the logical extension of many topics in the treatment of one subject, but rather that of a great, precious stone with many brilliant facets. No one who has thought deeply and long about education may approach this book with critical detachment in view of the many works of varying merit and demerit published recently, but he will soon find himself in the position of a connoisseur who happens upon a masterpiece and becomes lost in its contemplation.

EDWARD B. BUNN, S. J.

**The University and the Modern World.** By Arnold S. Nash. New York: The Macmillan Company, 1944. Pp. xxiv, 312. \$2.50.

Mr. Nash writes an "Essay on the Philosophy of University Education." He sees a crisis in university education of today which "has its origin in the crisis in liberal-capitalist democracy, for a university, like any other social institution, expresses both the vices and virtues of the social order in which it exists" (p. 8). This crisis is studied in the

light of the background of ancient Greek and medieval culture. Against these is juxtaposed the liberal democratic university which, "by rejecting any real attempt to discover and then teach a unified conception of life, refuses to be a university" (p. 28). The doctrines of Nazism and Marxism are then considered in as far as these influence contemporary life in Germany and in Russia and attempt to unify knowledge around some central point. The two final chapters of the book deal with reconstruction in the direction of a solution of the "crisis in the universities." Mr. Nash sums up his own ideas on this matter.

What, therefore, is the conclusion of the matter? It is that the Christian Churches need a fellowship of lay theologians or Christian scholars who would view it as part of their vocation as a Christian intelligentsia to create a Christian world view within which the conclusions of the specialized subjects of the university curriculum could be given their ultimate meaning in terms of a specifically Christian philosophy of man and of his relation to the historical process. The task is one in which all Christian scholars, whether they be natural scientists, social scientists, historians, philosophers, literary critics and the like are called to cooperate. It is nothing less than the creation of a Christian *speculum mentis* which, on the one hand, avoids the Charybdis of the liberal conception of the complete autonomy of each academic subject and, on the other, the Scylla of totalitarian scholasticisms in which facts have to be twisted into a dogmatic framework. No one who knows the history of the medieval university under the complete control of ecclesiastics or of the modern university under the domination of a single political party in totalitarian countries will wish to deny that freedom and independence in teaching and research must be conserved. Neither can it be disputed that one task of the university is to witness to the value of the independent and critical pursuit of truth as such and not to buttress the doctrines of political parties or religious bodies. The university, in fact, betrays its mission as soon as it claims to teach final and ultimate truth in the form of scholastic, whether Thomistic or Marxist or Fascist, systems which have no place for new facts (pp. 287-88).

Either a philosophical or a theological analysis of the opinions advanced by the author would be beyond the scope of the present review. The quotations submitted above, however, will leave the reader with some idea of his philosophy and theology. A few statements given below will help to evaluate his "critical scholarship." The author, throughout the work, expresses concern over the chaotic state of independent scientific thinking in various departments of knowledge. His analysis of the facts of the case will frequently provoke some critical thinking even though his solutions and conclusions may not be the same as those of the reader. His attempt to be scholarly by expressing a large part of the text in quotations from others, does not help to make the book readable.



Mr. Nash sums up his own opinions of Greek and, by implication, of medieval thinking, as follows:

In so far as Hellenistic thought ever approached what the modern mind calls scientific method it was inevitably infected by its exaggerated trust in deductive reasoning. In Greek scientific thought as a whole it was considered that the only value of induction was as a necessary preliminary to true science which was deductive and must therefore be cast in terms of syllogistic logic. But syllogistic logic is almost useless in experimental science where not formal proof from accepted premises but discovery of new facts is the aim. Moreover, Pythagoras, Democritus, Plato and Aristotle alike deprecated any appeal to experiment on the ground that it was vulgar. The Greek ideal of science was essentially intellectualist. The goal of the Greek mind was the contemplation of reality as an intelligible order. The practical results of science, therefore, were of secondary importance (p 57).

In as far as any condemnation of Greek, and by implication, of medieval science, is contained in the above statement, those who are condemned will find themselves in the company of the great scientists of every age. Scientific inductive reasoning took place in Greece and it took place during the Middle Ages. Ordinary observation was as much possible then as it is now. It is true that the refined techniques of measurement that we have developed at the present time were not available four or six centuries ago. It is not the number of the bottles washed or the calibration of his tools that makes the scientist. True science ascends to the intellectual order.

Mr. Nash next concludes that, "Protestantism which, being a religious movement in a religious age, could challenge Scholasticism successfully, both in the ecclesiastical and in the intellectual spheres" (pp. 62-63). According to his belief, Protestantism's 'first contribution to the emergence of modern experimental science' was "a mass movement of men prepared to question traditional authority and willing to accept revolutionary ideas as the intellectual basis for investigating the world of nature" (p. 63). This "intellectual basis" does not sound very much like the maxim of the Peace of Augsburg, September 25, 1555, *cujus regio ejus religio* which A. F. Pollard (*The Cambridge Modern History*, Vol. II, p. 278) calls "a maxim as fatal to true religion as it is to freedom of conscience." The scientific open-mindedness with which Mr. Nash paints Protestantism was likewise painfully lacking in the Protestant persecutions in England. Again, according to Mr. Nash, the second contribution of Protestantism was, "the intellectual basis for experimental investigation" (p. 64). Mr. Nash would do well to read Aristotle and the Scholastics. No writer or thinker of modern times has yet improved upon the study of science as explained in these writings. Could Mr. Nash mean that Protestantism developed scientific techniques and instruments

to help in the measurement and classification of data? I think that he would find very little advancement in these matters after ten years of Protestantism over the techniques and instruments of the ten years previous to the advent of Protestantism. Mr. Nash finally gives the third contribution of Protestantism as, "the high significance it gave to manual labor" (p. 67). How this statement can be made in the light of the brilliant Benedictine history in practically every country of Europe and of the tremendous influence of the guilds throughout medieval Europe, is difficult to explain. It looks very much as if Mr. Nash has an "axe to grind" when on such a grand scale he distorts facts of history to make them fit into the hypothesis that all experimental science came because of and consequent upon Protestantism.

Speaking of history, Mr. Nash says:

Christian historians have struggled hard to arrive at conclusions free from the bias of their religious affiliations. They have rightly rebelled against the view of historiography as, for example, entertained by Pope Leo XIII, who, in 1899, wrote in his letter to the French clergy on the study of history, "Those who study it must never lose sight of the fact that it contains a collection of dogmatic facts, which impose themselves on our faith and which nobody is ever permitted to call in doubt" (pp. 263-64).

Such a sentence sounds very much unlike the Pope Leo XIII who opened the Vatican archives to scholars. Mr. Nash either read or he did not read Pope Leo's letter. A copy of the letter may be found in *Etudes*, Tom. 81 (October-November-December 1899). The sentence quoted is on page 15. An English translation of the letter is in the *American Catholic Quarterly Review*, Vol. XXV (January 1900), pp. 56-71. In the context of Pope Leo's letter it is admirably clear that Pope Leo XIII states something entirely different from the implication in Mr. Nash's statement. In his letter of September 8, 1899, to the Archbishops, Bishops, and Clergy of France, Pope Leo XIII says:

The history of the Church is like a mirror, which reflects the life of the Church through the ages. It proves, better far than civil and profane history, the sovereign liberty of God and His providential action on the march of events. They who study it must never lose sight of the fact that it contains a body of dogmatic facts which none may call in question. That ruling, supernatural idea which presides over the destinies of the Church is at the same time the torch whose light illuminates her history. Still, in as much as the Church, which continues among men the life of the Word Incarnate, is composed of a divine and a human element, this latter must be expounded by teachers and studied by disciples with great probity. "God has no need of our lies," as we are told in the Book of Job (Job xiii, 77).



These words of Pope Leo are an adequate refutation of Mr. Nash's statement as well as a vindication of the "view of historiography entertained by Pope Leo XIII."

In conclusion, a glance at Mr. Nash's views on Cardinal Newman may help to clarify what Mr. Nash himself holds about university education. Criticizing Cardinal Newman's statement, "because that alone is liberal knowledge, which stands on its own pretensions, which is independent of sequel, expects no complement, . . ." Mr. Nash states,

Nowhere does Newman penetrate deeper and go on to raise the question of why does "the gentleman" of ancient Greece, Persia, or nineteenth-century England expect no complement. Had he done so he would have discovered that each case he quotes is that of a leisured class and it is membership of the same sociological group, separated though they are by centuries, which accounts for the emergence of a common cultural characteristic. Adolf Löwe has skillfully used the sociological approach to explain the increasing awareness of the shortcomings of the liberal conception of university education inside as well as outside Newman's Alma Mater. . . . However, this system worked because of singularly favorable social circumstances arising from the opportunity for economic expansion under conditions of political security which the extent of the Empire and the unchallenged strength of the British fleet made possible. These conditions are no longer present. It is now evident that political, social and economic adjustment cannot be left to unco-ordinated individual activity, but that a new equilibrium, both between the nations and within them, can only be achieved in terms of a rationally planned social order. For such a society the liberal education of the gentleman is not enough. In a world where statesmen have to choose between, for example, the relative merits of different methods of synthesizing rubber. "The enlightened expert" will inevitably take the place of the "gentleman-amateur" (pp. 240-41).

JAMES F. WHELAN, S. J.

**Our Independent Schools. The Private School in American Education.** By Ernest Barrett Chamberlain. New York: American Book Company, 1944. Pp. ix, 212. \$2.00.

A book which aims to present a composite picture of the independent school and to appraise its function in the cosmos of American education is a timely book. It is timely because the independent schools are now emerging from their voluntary confinement and are organizing for their own solidarity and for the public service. Witness the founding of the National Council of Independent Schools. It is timely also if Mr. Chamberlain is correct in his belief that in the forthcoming period of reconstruction the independent school should be better appreciated if it is to make its greatest contribution to American education.

This book is the report of a study financed by the Carteret School Foundation and Endowment Fund. The author, who has taught in schools of various types from high school to state university, and who has been engaged in interpreting schools and colleges to the public in the field of "public relations," looks at his subject constantly from the viewpoint of public relations. It is a viewpoint which schoolmen well might take upon occasion. The main position of the book is that the independent school has a definite contribution to make to American education, but that it cannot be fully effective until certain misconceptions are removed and until its true nature has been interpreted to the American people.

To produce the composite picture of the independent school the author uses the survey technique. The basic principles of independent schools are sought out, both in their history, in authoritative statements from the schools, in the testimony of representative educators, and in other evidence. These principles are analyzed and are illustrated in the practice of representative schools. The author then attempts to weigh the value of these principles in our national life today, and concludes that ". . . the independent school is an integral and essential part of our national educational system, and that it will continue to play a distinct role" (p. 8).

In order to catch the composite picture of the independent school, the author makes a long run upon his target. He begins with the demands which are made upon schools in general by the home, the church, the state. He then shows how these demands have been met by official statements of objectives from educational groups, like the Guiding Principles of Secondary Education fostered by the Cooperative Study, the Cardinal Principles of Education fathered by the National Education Association, and the Story of the Eight-Year Study of the former Progressive Education Association.

Having thus arrived at the broad principles of secondary education, the author traces their development in the history of independent schools. This is followed by evidence of the quality of their work drawn from the scholastic results achieved, the fact of their steadily improving enrollment, and the testimony of various individuals.

All this leads to the best chapter in the book, an analysis of the salient characteristics of the independent schools. As each characteristic is brought forward it is illustrated by the practice of representative schools. Crowding these characteristics into the briefest of identification tags, we have: training for leadership; liberal education; character development; universal physical training; individualized education; religious training; controlled environment; selective student body; encouragement of promising youth through scholarship grants.

One of the main purposes of the study was to search out the pressing problems that have come out of present conditions and to suggest how the independent schools are to adapt themselves so as to solve these problems and to remain in the forefront of American education. The simple answer is that all these schools must continue to render distinctive service, and each school must prove its own worth and so justify its existence.

It is only natural that most of these problems are connected with the war. Not only must the older students be hurried through before their eighteenth birthday, but they must be prepared for induction and for service in the armed forces. They, and the younger boys as well, must be guided through a period of great unrest, in which other activities are much more satisfying than study. In the turmoil high standards have a precarious perch. High taxes and shifting financial conditions have reduced the income of some schools through tuition and endowment and gifts. Increased operating costs, loss of teachers and employees present other knotty problems for the administrator. Another factor which the author recognizes as holding down the enrollment of the private school is the increased prestige of the public school and the higher esteem in which it is held by people who might ordinarily send their children to private schools. The author here refutes two common prejudices which also tend to repel prospective patrons, the one that private schools are snobbish or undemocratic, and the other that they develop "sissies" or cater to "peculiar" children.

For these current problems the author has some solutions. He strongly recommends that the schools re-examine themselves, and that in the process they call upon the experience of disinterested specialists. He suggests certain lines in which the schools may strengthen themselves, such as better cooperation of faculty and of students, closer attention to the individual, enrichment of program, development of the school's own individuality by stressing its special objectives. He believes that most independent schools met the demands of the war emergency by sane modification of program coupled with a continued insistence upon thorough academic work. Ways and means of balancing the budget are also discussed. Finally, the author enters upon a favorite theme, discussing the whole question of publicity and public relations. He believes that the independent school must make much greater efforts to interpret itself to the public, to make people aware of the distinctive service rendered by the private schools.

And what of the future? The author recognizes some definite threats to the well-being of the independent school, threats which involve a drop in enrollment and a loss of income. He believes that the independent

schools will meet these threats by doing better the things they now do well—by strengthening their strong points. He concludes with an excellent summary of the functions of an independent school.

The Jesuit reader will be disappointed at some of the omissions in the book. There are only four Catholic schools mentioned, the only Jesuit one being Cranwell Preparatory. In the historical sketch, which begins with 1638, there is no reference to the oldest Catholic preparatory school in the country, Georgetown, which was opened in 1789, and which reaches back to 1634. In the various outlines of official statements of objectives summarized in Chapter One there is a place for the comprehensive program of some organized religious educational group. There is an excellent statement of the kind (which perhaps was not available to the author), the "Objectives of Catholic Secondary Education," published in the *Catholic High School Bulletin* of the N. C. E. A. for April 1944.

Mr. Chamberlain does not overlook the influences of religion in the independent schools. He pays constant tribute to these influences in frequent references to religion, Christianity, the Golden Rule, and the like. Unfortunately, most of these references fall short of the mark, or glance off. There does not seem to be a clear realization of the vital place of religion in life, and consequently of its role in the training of youth and its importance in the life of the school. Often the notion of religion rises no higher than a vague sentiment about the dignity of man, without much thought of the rights of God (*e. g.*, pp. 21, 23-24, 63, 114 ff.). A great obstacle to the spread of religion is the general misconception of the true nature of religion.

But with this one criticism the reviewer is content. It is refreshing—and rare—to read a book on education which is written in a clear, smooth, and unpretentious style. The author admirably fulfills his main purpose of portraying and interpreting the composite independent school. He makes a strong case for the independent school, and shows why it should endure and grow in force and influence. All of us who are in secondary schools might well ponder the section on the demands of the home in Chapter One. After finishing the book school administrators will find themselves dreaming of a better school—and planning!

LORENZO K. REED, S. J.



# Jesuit Alumni in the War

## A FIFTH REPORT

This fifth report gives the figures of Jesuit alumni in the war, as of September 1944. For the few schools (marked with an asterisk) that did not send us statistics we give the figures that appeared in the October 1943 or June 1943 QUARTERLY. We are well aware of the difficulties in gathering such statistics and that in some cases it has been necessary to resort to estimates.

### ALUMNI IN SERVICE—COLLEGES AND UNIVERSITIES

	Alumni-in- service	Fatali- ties	Miss- ing	Decora- tions
Boston College . . . . .	4,450	55	14	99
Canisius College . . . . .	1,515	25	8	124
Creighton University . . . . .	2,545	48	13	163
University of Detroit . . . . .	3,048	54	13	34
Fordham University . . . . .	5,942	98	11	160
Georgetown University . . . . .	5,692	65	9	52
Gonzaga University . . . . .	550	6	4	42
Holy Cross College . . . . .	3,020	40	20	0
John Carroll University . . . . .	1,885	29	7	0
Loyola of Baltimore . . . . .	951	14	5	0
Loyola University, Chicago . . . . .	5,000	25	6	12
Loyola University, Los Angeles . . . . .	1,510	26	7	108
Loyola University, New Orleans . . . . .	1,710	26	5	49
Marquette University . . . . .	5,478	55	35	82
*Regis College . . . . .	392	1	0	0
Rockhurst College . . . . .	3,727	30	6	0
St. Joseph's College . . . . .	1,157	23	0	0
St. Louis University . . . . .	7,000	49	16	70
St. Peter's College . . . . .	1,023	10	3	30
University of San Francisco . . . . .	2,294	37	17	102
University of Santa Clara . . . . .	1,766	44	0	0
University of Scranton . . . . .	1,733	32	7	19
Seattle College . . . . .	800	12	5	71
Spring Hill College . . . . .	1,411	15	2	10
Xavier University . . . . .	1,230	24	6	0
Totals . . . . .	65,829	843	219	1,227

\* Statistics as of June 1943.



## ALUMNI IN SERVICE—HIGH SCHOOLS

	Alumni-in- service	Fatali- ties	Miss- ing	Decora- tions
†Bellarmine College Preparatory.	517	10	0	1
Bellarmino High School, Tacoma.	535	9	4	28
†Boston College High School . . .	1,173	12	1	11
Brooklyn Preparatory School . . . .	1,331	27	9	55
Campion . . . . .	744	22	3	22
Canisius High School . . . . .	646	4	2	22
‡Cheverus, Portland, Maine . . . .	0	0	0	0
Cranwell Preparatory School . . .	132	1	0	4
Creighton University High School	775	12	0	0
University of Detroit High School	750	11	4	0
Fairfield Prep., Connecticut . . . .	40	0	0	1
Fordham Preparatory School . . . .	740	7	4	6
†Georgetown Preparatory School.	235	3	1	2
Gonzaga High School, Spokane..	406	10	0	0
†Gonzaga High School, Washing- ton . . . . .	560	1	1	4
Jesuit High, Dallas . . . . .	29	0	0	0
Jesuit High School, New Orleans	1,275	22	2	29
*Jesuit High School, Tampa . . . .	200	2	0	1
Loyola Academy, Chicago . . . . .	1,250	13	6	13
Loyola High School, Baltimore..	905	20	2	15
Loyola High School, Los Angeles	2,408	19	5	22
Loyola School, New York . . . . .	137	3	0	0
Marquette High School, Yakima.	292	6	0	3
Marquette University High School	1,159	16	0	0
*Regis High School, Denver . . . .	287	1	0	0
Regis High School, New York..	950	19	3	100
*Rockhurst High School . . . . .	240	1	0	0
St. Ignatius High School, Chicago	1,465	28	1	25
St. Ignatius High School, Cleve- land . . . . .	843	12	3	16
St. Ignatius High School, San Francisco . . . . .	1,960	37	7	81
St. John's High School, Shreve- port . . . . .	159	4	2	17
St. Joseph's College High School, Philadelphia . . . . .	767	8	0	8

\* Statistics as of June 1943.

† Statistics as of October 1943.

‡ Cheverus and Scranton Prep. are new schools.

St. Louis University High School. 1,110	7	8	30
St. Peter's College High School.. 600	18	4	42
St. Xavier High School, Cin-			
cinnati ..... 1,109	11	6	20
‡Scranton Prep. .... 0	0	0	0
Seattle Preparatory ..... 300	5	0	0
Xavier High School, New York. 1,131	7	21	0
	<hr/>	<hr/>	<hr/>
Totals .....27,160	388	99	578

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‡ Cheverus and Scranton Prep. are new schools.

# The Mock Trial in High-School Debating

WILLIAM E. BOYLE, S. J.

One of the features of the Jesuit high school which has enhanced its prestige in the eyes of the secular educator and the general public is the proficiency of our students in oral expression. Because of the general nature of our educational training, an organization like the debating society is a standard criterion of our educational effectiveness.

Too often, however, the value of a debating society is judged by the ability and success of individual students who represent the school in a public contest. If the American Legion Contest is won by a student of a particular Jesuit school, that school's debating season has been successful; if not, then the moderator must start working with an eye to next year's contest.

The real proof of the worth of a debating society can only be the capability of its members as a whole. Though the public is somewhat impressed by the brilliance of an individual speaker who happens to attend a Jesuit school, it is far more impressed by a competent *group* performance of a school's debating society.

With the view of presenting to the public a better picture of our work in training high-school speakers, the mock trial was attempted. The assumption here, and my experience tells me it is valid, is that, whereas the Jesuit school may not produce individual speakers who will win speech contests year in and year out, it does train consistently a number of above-average speakers. Another factor which suggested the experiment with the mock trial was the haunting difficulty of selecting a suitable topic for debate. Topics like "Sea Power Over Air Power," "Government Ownership of the Railroads," and "Compulsory Arbitration in Labor Disputes" are the usual fare which is served up to our embryonic orators. The adolescent speaker can neither recognize the problem under discussion nor grasp the solution in its many ramifications. As a consequence too much emphasis is put on statistical data and academic "arguments." The interest of the student soon wanes. The audience is affected also. It is an uncontested fact that interscholastic debates no longer draw large or interested audiences. But since an audience is an important element in the development of a speaker, this loss of public interest must be regained.

The mock trial, borrowed from the law school, is an attempt to regain this interest. That a famous trial, reenacted by students, can draw a large and appreciative audience has been our experience during the several years that the experiment has been carried on at the Brooklyn Preparatory School. What further values pertinent to speech training it may have can be gathered from the following outline of the manner in which we prepared and actually conducted the trial.

In choosing a murder case, the moderator can select one that is famous and one whose decision has often been disputed. A dash of local color helps. The difficulty in preparing the actual case is to summarize the testimony and the essential facts presented at the original trial. There is this further difficulty: that whereas in the original trial many witnesses brought forward their testimony, in the mock version of it there is time for no more than five or six witnesses for the prosecution and for the defense. As a result some rearrangement of the testimony must be made.

After these remote preparations, the burden of the work is in the hands of the student lawyers and witnesses. The latter are to learn their testimony thoroughly in order that when subjected to direct questioning they may respond clearly and convincingly. This direct examination is memorized.

The student lawyers, who are the school's best speakers, require special attention. The two lawyers on each side must be fully acquainted with the testimony of all their witnesses and the line of argumentation to be followed. In rehearsing the direct examination with his own witnesses the lawyer is to lead out a point in so striking a manner that he capitalizes on its full force. The proficiency of his witness in the direct examination is the lawyer's responsibility and, needless to say, his demands on his fellow student are quite stringent. Since the mock trial is in accordance with court procedure, the student lawyer must learn to conduct himself properly in his important role. This consists, for the most part, in knowing when and on what grounds objections can be raised.

The most appealing element of the trial, to both participants and audience, is the cross-examination of the witnesses. Since the prosecution and the defense work independently of each other, this unrehearsed cross-examination will demand poise and quick thinking on the part of both witness and lawyer. The task of the lawyer is quite difficult, as not only is he trying to lead an unsuspecting witness into a trap, but he must shield his arguments from the telling objections of the opposing lawyer. The preparation of the lawyer in this regard is somewhat arduous but keenly stimulating. Before the trial he has only a general

sketch of the opposing testimony; at the trial he will hear its details for the first time. In the actual cross-examination, therefore, if he cannot force the witness into a self-contradiction, he can at least cast doubt on his testimony by putting its weaker and less probable points in striking contrast with the strong points of his own witnesses.

The extemporaneous nature of the cross-examination makes the trial something of a risk. No matter how exact and studied the preparation of the lawyer may be, not every answer which the witness will give to his questions may be foreseen. In that eventuality the lawyer must rely on his thoroughgoing knowledge of the case and his general training in speech and argumentation. There is, indeed, a risk in this unrehearsed cross-examination, but what stimulates the students in their preparation of the trial and the audience at the trial itself is precisely this spontaneous contest of wit.

Besides conducting the direct and the cross-examination, the lawyers are to give two speeches of varying length. The opening address, which lasts for no longer than five minutes, can be memorized. The summation, almost double the length of the opening address, is the task of the school's best speakers. Because of the extemporaneous nature of the cross-examination, some of the facts on which the lawyer rests his case may have been discredited and weaker ones strengthened. A memorized speech could not account for such contingencies. However, since this speech proceeds in a narrative form and deals with facts that chiefly concern the actions of the defendant at the time of the crime, its extemporaneous demands on the student speaker are not too arduous.

The actual presentation of the trial tries to recapture all the atmosphere of the original courtroom. Students impersonate the defendant, witnesses for the prosecution and defense, court clerk, and prosecuting and defending lawyers. To add realism to the mock trial, a Magistrate or Judge of the city court is asked to preside. The decision for or against the defendant rests with the jury of adults who are selected from a Father's Guild or some such organization. The mock trial, with a real judge presiding and a jury of elders rendering the final verdict, with student lawyers and witnesses arrayed on each side contesting the decision of a famous case, has an effective, if novel, appeal. The fact that the trial is unrehearsed arouses the public curiosity. That a large group of students can successfully participate in this somewhat unusual production is sound and effective publicity for the school.

Allow me to make one suggestion that is also applicable to our school plays. Since the trial consumes some five or six weeks in preparation, it hardly seems proportionate to these labors to enact one performance for the friends of the school and then to put away the costumes



for next year. Many parishes, looking for Catholic entertainment, would willingly sponsor for their own consumption a successful play or mock trial. Thus, when we had our school performance of the trial, we invited key men from a number of parishes to view it, with the idea that if it appealed to them we could be "persuaded" to reproduce it in their home parishes. As a consequence of this, we put the trial on about six times. In doing this we reduced the costume expense to less than ten dollars which the parishes readily covered. Besides the added publicity that benefited the school, constant changes in the cast were made to give experience to promising underclassmen as well as to preserve something of the extemporaneous nature of the trial.

The mock trial is something of a novelty in high-school debating. By no means is it offered as a substitute for debating; it is rather the finished expression of a capable debating society. Its main asset is that it can draw an audience. The objection raised against it is that it demands too much work from the students. Noting the students' positive reaction in our own experience with the trial, as well as their reaction to the present stiffening of the academic course by acceleration, the presumption really should be, not that our students are to be safeguarded from work and responsibility, but rather that there is more enthusiasm and practical determination on their part when they recognize the difficulty of their task.

# Plane Geometry and Logical Reasoning

JOSEPH A. PERSICH, S. J.

In recent years many educators have attacked the course in plane geometry as it is now being taught in our schools. Their chief accusation is that geometry, while intended to inculcate the habits of strict logical reasoning, has degenerated into a fruitless memory lesson. This complaint would have no substance if, from the very beginning of the year, the teacher concentrated on developing these habits of strict logical reasoning.

The process of strict logical reasoning in geometry may be described as follows: A person faces a problem, analyzes it to see what is given and what is to be proved, and then, after deciding on the best method of attack, follows it rigorously, step by step, until he comes to the Q. E. D.

Geometry would not be taught if high-school students were already past masters of the subject. Therefore, the teacher must play his part in directing the students to reach their goal, by giving them detailed assistance in the first month, and then gradually compelling them to do more and more of the work themselves as the course progresses, and thus exercise their power of reasoning.

The first objective of the teacher should be to equip his students with all the tools they need to master geometry. He will naturally begin with the various definitions, axioms, and postulates. Next, there will be oral drills on the ways in which two triangles can be proved congruent, or two lines or two angles equal, or two lines perpendicular or parallel. In addition, the teacher should explain the implications that follow when a triangle is isosceles, or when two triangles are congruent, or when two lines are perpendicular or parallel. It is needless to say that these drills should be concerned only with those things that have already been proved, and that, as more facts are proved, they should be added to the tools with which the student is already equipped. The pupil builds on what he has learned, and the fresher that matter is in his mind, the more easily will he be able to use the tools in his geometrical reasoning process. Therefore, this drill should be continued throughout the year, with special emphasis placed on the things most useful at each particular stage.

Now we proceed to the teacher's part in the actual reasoning process.

We will divide this phase into two parts: first, analysis of the statement of the theorem, and secondly, the orderly prosecution of the proof.

Analyzing the statement of the theorem means breaking down the statement into its component parts, the "given" and the "prove." If the pupils are drilled to see that the "given" and the "prove" of each theorem as stated in the textbook are not Euclidean sleight-of-hand, but are simply derived from the statement of the theorem, they will have hurdled a real obstacle in their path to true logical reasoning.

How can the teacher train the pupils in this breaking-down process? Since most of the theorems are expressed in conditional form, let us begin with such a statement. Our attack should be this: The "if" part of the condition represents the "given"; the conclusion represents the "prove." From the "if" part we take that which is either stated expressly or implied. Numerous examples of conditional sentences could be given to the students to instill in them the habit of analysis. They should also be taught to express categorical statements as conditions, before they perform the same operation of analysis.

After the pupils have begun to master this process of analysis, they are prepared to advance to the orderly prosecution of the proof. The teacher begins with the first theorem or with an original problem, and asks the students for the "given" and the "prove." Having drawn the figure, he asks them for a method of proving the theorem or of solving the problem. Now, because they are strangers in the world of geometry, they will very often fail to contribute the correct method of attack. While the teacher must assist them, he should strive to give them no more help than is necessary. Consequently, he should point out the necessary construction, if any, and the triangles to be proved congruent. Then, using the "given" and the construction and their geometrical implications, the pupils should be required to prove the congruency by contributing one step at a time, with a geometrical reason for each step. Even here, at the outset of the course, the reasoning process has begun.

Many of the theorems in the first book are proved by first establishing that two triangles are congruent. As the class becomes better acquainted with the method, it should be permitted to decide for itself just what congruency is to be proved. This is very often obvious when the two lines or the two angles to be proved equal lie in different triangles. By the time the first book has been completed, the students should be well versed in this method.

Of course, not all theorems are proved by first establishing that two triangles are congruent. I use this example because so many theorems are proved in that way. In other theorems it will first be necessary to prove some other relationship. The teacher can point this out as the

theorems are encountered. For example, in theorems concerned with the measurement of angles inside, outside, or inscribed in a circle, stress must be placed on the relationship between the exterior angle of a triangle and the two opposite interior angles.

All through the course, memory work should be kept at a minimum. The teacher should insist from the very beginning of the year that the only things worth memorizing are constructions and the one or two key-steps in each theorem. By a key-step is meant a proximate conclusion in the proof, such as that two triangles are congruent. The students should be told that, if they keep fresh in their minds the various ways in which two triangles can be proved congruent, or two lines or angles can be equal, and the various implications that follow from two lines being perpendicular or parallel, etc., they need have no fear of their ability to prove the theorems or the originals which they will face. The key-steps and the proper tools are all important for the students' mastery of the subject, and should be stressed all through the year.

With regard to the theorems in which a proportion is to be proved, the teacher should point out that it is very often easy to deduce which two triangles are to be proved similar. For example, the two triangles may be selected by taking the first and the third terms of the proportion, and seeing whether or not they lie in the same triangle. If they do, and if the second and the fourth terms lie in another triangle, these two triangles can be proved to be similar. Or, the first and second terms may be taken for one of the triangles, while the third and fourth may be taken for the other. In other words, we are working back from our conclusion to discover the best method of attack. This is true logical reasoning.

Obviously, in this part of the course there should be frequent drill on the ways in which two triangles can be similar, or two sides can be proportional, and on the many implications that follow when a line is drawn inside a triangle, parallel to one of the sides.

These methods of drilling will also prove very valuable in supplying the tools for the solution of original and numerical problems. Such problems are a fruitful diet for inculcating the habits of strict logical reasoning.

If these methods are followed, the teacher will discover that geometry is justifying its existence. Instead of degenerating into a mere memory lesson, it will be schooling the pupil to analyze a problem, and to proceed to its solution by strict logical reasoning: It will be training him, though yet in an elementary way, to recognize universal laws and their particular application, the existence of ends, and the selection of specific means to achieve those ends.



# Jubilee in the Argentine

PETER M. DUNNE, S. J.

At the end of August 1943, Buenos Aires witnessed the celebration of the seventy-fifth anniversary of the Jesuit *Colegio del Salvador*. The college is set in the heart of the great town. The busy life of the metropolis swirls about it all day long, yes and all night too, for here it seems traffic never stops. Indeed, the street upon which the college fronts is named Callao, one of this capital's finest thoroughfares enhanced by some of its finest shops.

The college occupies the whole of a large city block. It has seven courts of which two are double. Five are for play (handball, soccer, basketball) and two are for light, dignity, and flowers. At the southeast corner, facing Río Callao, stands the college church of medium proportions, richly ornate, and on Sundays for the eleven-fifteen Mass packed to the doors, all standing room even down the center aisle being taken. The plant also contains a large and beautifully frescoed students' chapel, fathers' residence, halls, laboratories, dormitories, and classrooms. In the center is the theatre, large and well proportioned, with two balconies. Here and in the church the exercises of the jubilee were carried out.

*Colegio del Salvador* is the heir of two preceding institutions, for Jesuit education in Buenos Aires has had a long if intermittent career. The city is of course old, older in its first foundation than any city in the United States. In 1535 Pedro de Mendoza began the settlement. Destroyed by Indians, it was reorganized by Juan de Garay in 1580. Jesuits came in 1617, founded a college and called it Nuestra Señora de Loreto. It occupied the eastern end of the now central and historic Plaza de Mayo. Extension of the city's fortifications necessitated a change in 1661, and the college was moved to just off the southwest corner of the same Plaza de Mayo. Here those enterprising padres built a great church (still in excellent condition, rich inside with its gilded altars) and a large college building. Both were called San Ignacio. Here the institution functioned for over a hundred years, counting among its alumni the greatest of the colonials. In 1767 a decree of King Carlos III closed down this and every other Jesuit foundation in Hispanic America and Buenos Aires for years was denied the bounty of higher education.

The fathers returned in 1836, departed again under the iron regime of dictator Rosas, and came back again, this time for good, in 1868. Now it was they founded *Colegio del Salvador* upon its present site



seventy-five years ago. Looking back during this its year of jubilee the college may well feel proud of its achievements. Its pupils have steadily increased in numbers, its alumni have become prominent in every walk of life, and its courses have developed to meet the expanding requirements of modern science. Indeed, the science department, physics, chemistry, and natural history, boasts of by far the finest collegiate setup in the nation. The institution differs from colleges and universities in the United States, however. The Jesuit college in Buenos Aires, following Latin-American custom, offers instruction in eleven different grades, six elementary (the United States grammar school) and five secondary (the United States high school and junior college). After this a student may enter a university to obtain a doctor's degree and form himself for a life career. As in all Latin America the courses are prescribed, not elective. At *El Salvador* there is even a year of kindergarten in preparation for the elementary grades, so that little chaps of six years or even less enter the portals of the college.

The faculty comprises Jesuit priests and scholastics and some laymen. The enrollment this year is 614 students, of whom only 64 are full boarders, though some 250 lunch at the college. The North American cafeteria or soda fountain in schools is unknown. Interestingly enough, another section of the college exists totally apart. It is for the poor, charges no tuition, and instructs only in the elementary grades. The instructors are laymen and the section is supported by the college. This year it enrolled 350 students.

To an outside observer, at least, the celebration of the jubilee seemed to be a great success. It went on for three days, winding up on the day of St. Rose of Lima, great feast and general holiday in all of South America. On the twenty-ninth at noon a banquet was served in the great theatre to 700 of the alumni and faculty. Let us say that the service was excellent and that (as in all the Argentine) there was plenty of good food (seven courses) and good wine. Sunday the twenty-ninth in the evening, that is at 6:30 (for the dinner hour here is around nine or later), literary exercises were held. There were speeches by the city's first orator, Dr. Atilio Dell'Oro of the *Academia Literaria del Plata*, by the Minister of Justice and Public Instruction, General Elbio C. Anaya, and a learned conference on Jesuit education by the well-known scholar and lecturer, Father José A. Laburu, S. J. This fine presentation went on for over an hour and the public (1,500 were present) sat, smiled, clapped, and liked it. Gracing the occasion were the Cardinal, Dr. Santiago Luis Copello, the Sub-secretary of Justice, Dr. Carlos Burnichon, the Minister of Justice of Chile, Dr. Oscar Gajardo Villaroel, and other

notables, including Father Tomás R. Travi, head of all South American Spanish-speaking Jesuits.

The jubilee closed with a solemn pontifical Mass presided over by the Papal Nuncio, Dr. José Fietta. The celebrant, Father Andrés F. Linari, president of the college, the deacon and subdeacon, together with the speaker, are alumni of the institution. Illness prevented President Ramírez from attending.

The parents of the present students presented the faculty with a very large and tastefully adorned parchment containing some 600 signatures of the fathers and mothers of the collegians. The alumni presented a large bronze plaque with the following inscription in large capitals: "To the esteemed college *El Salvador*, hearth of our first formation, and to the memory of the self-sacrificing teachers who directed us along sure paths of life.—From the grateful alumni with warm affection on the diamond jubilee of the third foundation."

One gift surpassed them all. It came from the state, from the Ministry of Education. Up to the present *El Salvador* had not enjoyed the full privileges of a state college. Its examinations had to be presided over by state officials, nor could it grant the A. B. degree in its own name. The other Jesuit college in the Argentine had always enjoyed this full autonomy, the Immaculate Conception, namely, in Santa Fe. Now it was given also to *El Salvador* by state decree. Over this there was great rejoicing on the part of faculty, students, and alumni.

Out of the city, west, in a handsome suburb lies Martínez, a beautiful park on an eminence overlooking the Río de la Plata. Old trees, lawns, and winding paths lend flavor and beauty to this well-mellowed estate, while a football field and a swimming pool make it practical for collegians. It is the athletic field of *El Salvador* and a general recreation ground on holidays. Hither flock the students on Thursdays (old-time Jesuit weekly free day instead of Saturday) in cars and busses and hither come too for special picnics the various organizations of the college: sodalities, societies, academies, and the rest. One plan has been to sell this magnificent estate, which will fetch a handsome sum, and to build a new *Colegio del Salvador* on the present site or farther out from the heart of the city. The present buildings are seventy-five years old and though substantial with tiled corridors, classrooms, and study halls, and with all the many stairways of marble, they have fallen behind the splendid modern aspect and efficiency of this remarkable city of Buenos Aires.

# NEWS FROM THE FIELD

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*Father Farrell to America.* FATHER ALLAN P. FARRELL was recently named educational editor of *America*. For the past two years Father Farrell has held the position of Assistant Executive Director of the Jesuit Educational Association. During this time, as well as during most of the period from 1938, Father Farrell was also Managing Editor of the JESUIT EDUCATIONAL QUARTERLY. Readers of the QUARTERLY know how much this review owes to him for his keen editorial ability and his expert knowledge of Jesuit education. Under his guidance the QUARTERLY has become a review of which Jesuits are justly proud.

Our consolation in losing the valuable services of Father Farrell is his promise to retain his interest in the Association and particularly in the QUARTERLY. Frequent contributions from his pen will do much to keep the QUARTERLY at the high standard to which he himself has raised it.

The Executive Director takes this opportunity of expressing to Father Farrell his personal gratitude as well as that of the Executive Committee and of the members of the Jesuit Educational Association for his untiring and generous devotion to the cause of Jesuit education. In wishing him every success in his new field, we shall not hesitate to call upon him frequently for that advice and counsel which we have long had reason to appreciate and value.

*Persons.* At the end of June, FATHER WILLIAM J. MILLOR was named president of the University of Detroit to succeed Father Charles H. Cloud. Father Millor, a native Detroiter and formerly professor of classical languages at Loyola University, Chicago, has his doctorate in classics from London University.

On July 31, 1944 FATHER JOHN W. BIERI was named rector of St. Ignatius High School, Chicago, to succeed Father Nicholas H. Mann. For the past six years Father Bieri was regent of the College of Commerce and Finance and the School of Law at the University of Detroit.

FATHER CORNELIUS J. GARGAN became rector of Gonzaga High School, Washington, D. C. on July 31. Father Henri J. Weisel, Father Gargan's predecessor, was named minister and procurator of the University of Scranton.

On August 12, FATHER JOHN J. LONG succeeded Father Thomas J. Love as president of St. Joseph's College, Philadelphia. Father Long was formerly rector of Loyola High School, Baltimore. Father Love goes to Georgetown as professor of physics.

FATHER JOHN W. HYNES was recently appointed faculty director of radio station WWL, owned by Loyola of the South. Father Hynes who

was at one time president of Loyola University, New Orleans, and later General Prefect of Studies of the New Orleans Province, has always retained his interest in the Jesuit Educational Association and has served on several important J. E. A. committees.

FATHER WILFRED M. MALLON, appointed last spring to succeed Father William J. McGucken as Prefect General of the Missouri Province, has been relieved of his office of dean of arts, St. Louis University, to give full time to the duties of Prefect General.

FATHER WILLIAM J. MURPHY, president of Boston College, has been named a member of an advisory committee to the House of Representatives' Committee on Education. This advisory committee, under direction of Dr. Francis J. Brown of the American Council on Education, is making a study of the effects of the war on higher education. The study was ordered as a result of a resolution made in the House of Representatives by Congressman McCormack of Massachusetts.

Late in June FATHER PETER M. DUNNE returned home to resume his position as professor of history at the University of San Francisco after a year's travel and research in South America. As official representative of the J. E. A., Father Dunne visited most of the Jesuit colleges in Ibero-America. He will soon publish a book on his experiences.

FATHER P. CARLO ROSSI, who spent the greater part of last year in Brazil, has returned to the University of San Francisco. While in Brazil Father Rossi completed a Brazilian grammar which is scheduled for early publication.

*The Schools.* On September 17 Fordham University held a special convocation at which the honorary degree of Doctor of Laws was conferred upon K'ung Hsiang-hsi, Minister of Finance of the Republic of China. Father John J. O'Farrell, S. J., of the California Province, at present studying education at Fordham, gave the invocation in Chinese.

At its City Hall Division in the heart of downtown Manhattan, Fordham University is opening on September 25 a new School of Adult Education under the direction of Father Edward J. Baxter, formerly dean of Scranton University. One of the main purposes of the school is to provide educational facilities for returning veterans.

The Marquette Veterans' Brigade was organized on September 5. The brigade is composed of returned veterans now studying at Marquette. As announced in the *Marquette Tribune*, September 7, the objectives of the brigade are:

1. To help veterans now at Marquette and those who will come later by virtue of the GI bill of rights and the vocational rehabilitation program to become acquainted with the school and student life.
2. To interest other veterans in coming to Marquette.



3. To cooperate with the faculty in aiding the newly arrived veterans in selecting suitable schedules.

*Institutes.* I. S. S.: Father Leo C. Brown, professor of economics at St. Louis University has been named director of the Institute of Social Science. The institute is a cooperative project of the American Assistancy and will be staffed by Jesuits from all the American provinces. Father Leo J. Robinson, provincial of the Oregon Province, acted as representative of the provincials in establishing the institute which will operate under the Graduate School of St. Louis University.

October will see the opening at Xavier University, Cincinnati of an Institute of Social Order, comprising several schools dealing with primary social problems. Father Richard T. Deters will direct the institute. The first of the institute schools to open at Xavier will be a Labor School modeled after that of Rockhurst.

The University of San Francisco has announced the opening in September of an Institute for Oriental Studies. The teaching personnel of the institute will include Fathers Paul O'Brien, Albert O'Hara, and Gustav Voss.

Another new institute, recently inaugurated at Georgetown University, is the Institute of Christian Philosophy. It is being directed by the dean of the Graduate School, Father Hunter Guthrie.

The Institute of Geophysical Technology opened at St. Louis University in September. Father James B. Macelwane has been named dean of the new institute.

*Correction.* In the March issue of the QUARTERLY appeared a letter from Father Robert Graham on the work of the Universities Committee on Postwar International Education. It has been brought to our attention that Father Graham's letter failed to mention that a faculty group at Georgetown had been, and is, cooperating in this work of the Universities Committee.



## LESSONS FROM ARMY SERVICE SCHOOLS

"Still more foreign to academic practice is the Army's insistence upon supervision of instruction. In addition to the periodic technical training inspections conducted by the Director of Military Training, Army Service Forces, or his counterpart in AGF or AAF, and those made by the training branch of the arm or service concerned, frequent routine visitations of classes are made by the commandant, assistant commandant, director of training and department heads. Furthermore, instructors are not only permitted, but encouraged—and in some cases required—to visit their colleagues' courses. New instructors visit the classes of more experienced instructors as a part of their training, while older faculty members may visit the classes of others either in order to integrate their instruction with other subjects or courses more effectively, or else to prepare themselves in an additional field."

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"Even at the risk of being accused of wishing to standardize, mechanize or militarize higher education, I would recommend that some consideration be given to the following, to the end that academic institutions may derive such profit as may be possible from the experience of the service schools:

- "1. The organization of an all-university visual aids department.
- "2. Investigation of the increase in effectiveness of instruction, and the economies in personnel and equipment, which might be effected by establishing an all-university service department similar to the service school's operations department.
- "3. Inauguration of systematic supervision of instruction.
- "4. The establishment of a general examining board.
- "5. Insistence upon systematic planning of all courses.
- "6. Some attempt to devise an instructor training course, particularly for the inexperienced instructor.
- "7. The increase in the normal study program from fifteen or sixteen hours to perhaps twenty hours.
- "8. Exploration of the possibility of inaugurating some sort of supervised study at the freshman-sophomore level.
- "9. Visits to a number of typical service schools by instructional as well as administrative personnel.
- "10. The selection, as prospective additions or replacements to faculties, of personnel who have had instructional or administrative experience in Army service schools."

("Organization, Administrative Procedures and Instructional Methods in Army Service Schools," by Thomas R. Palfrey in *Journal of the American Association of Collegiate Registrars*, July 1944, pp. 423, 425.)





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